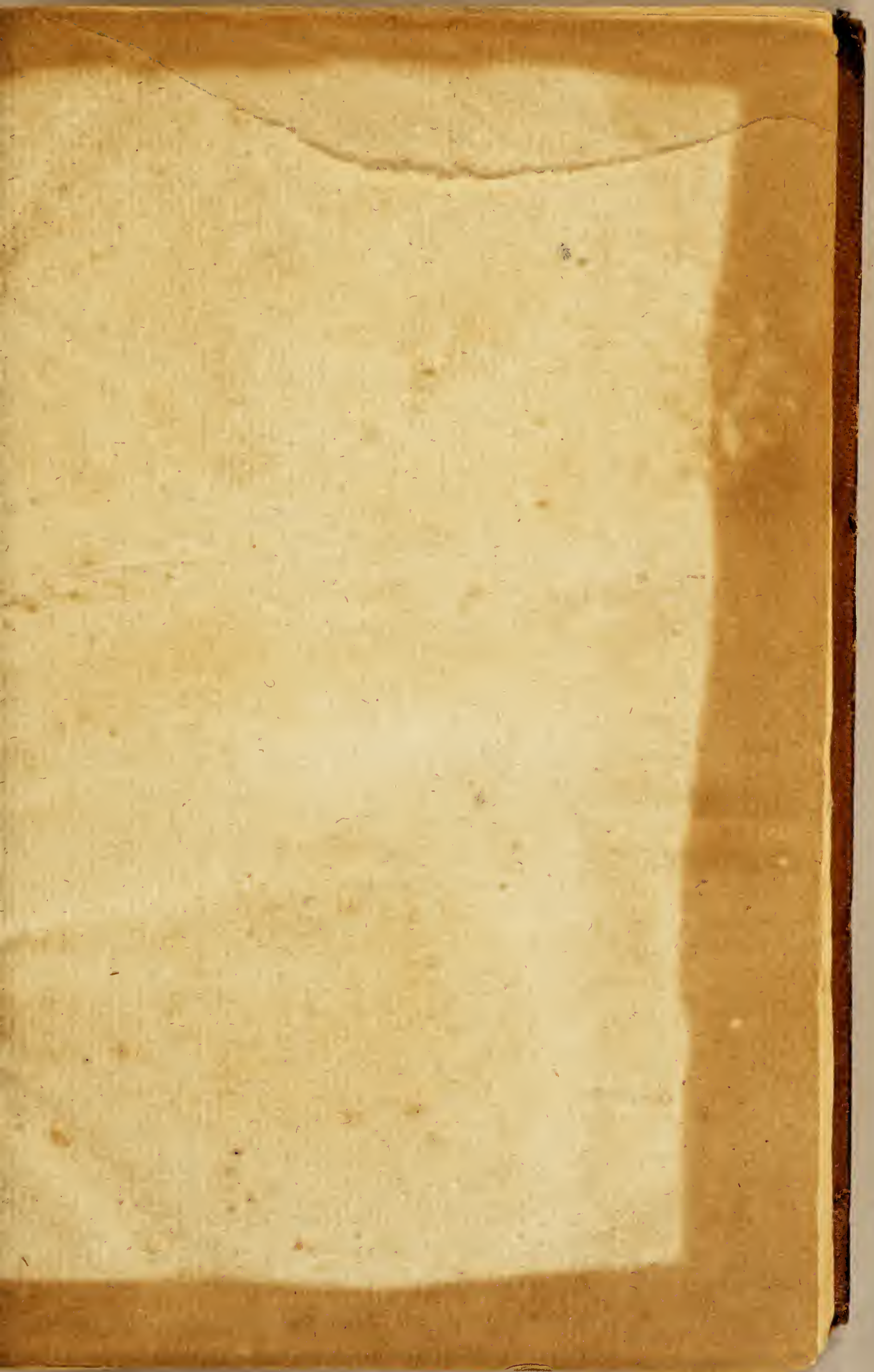
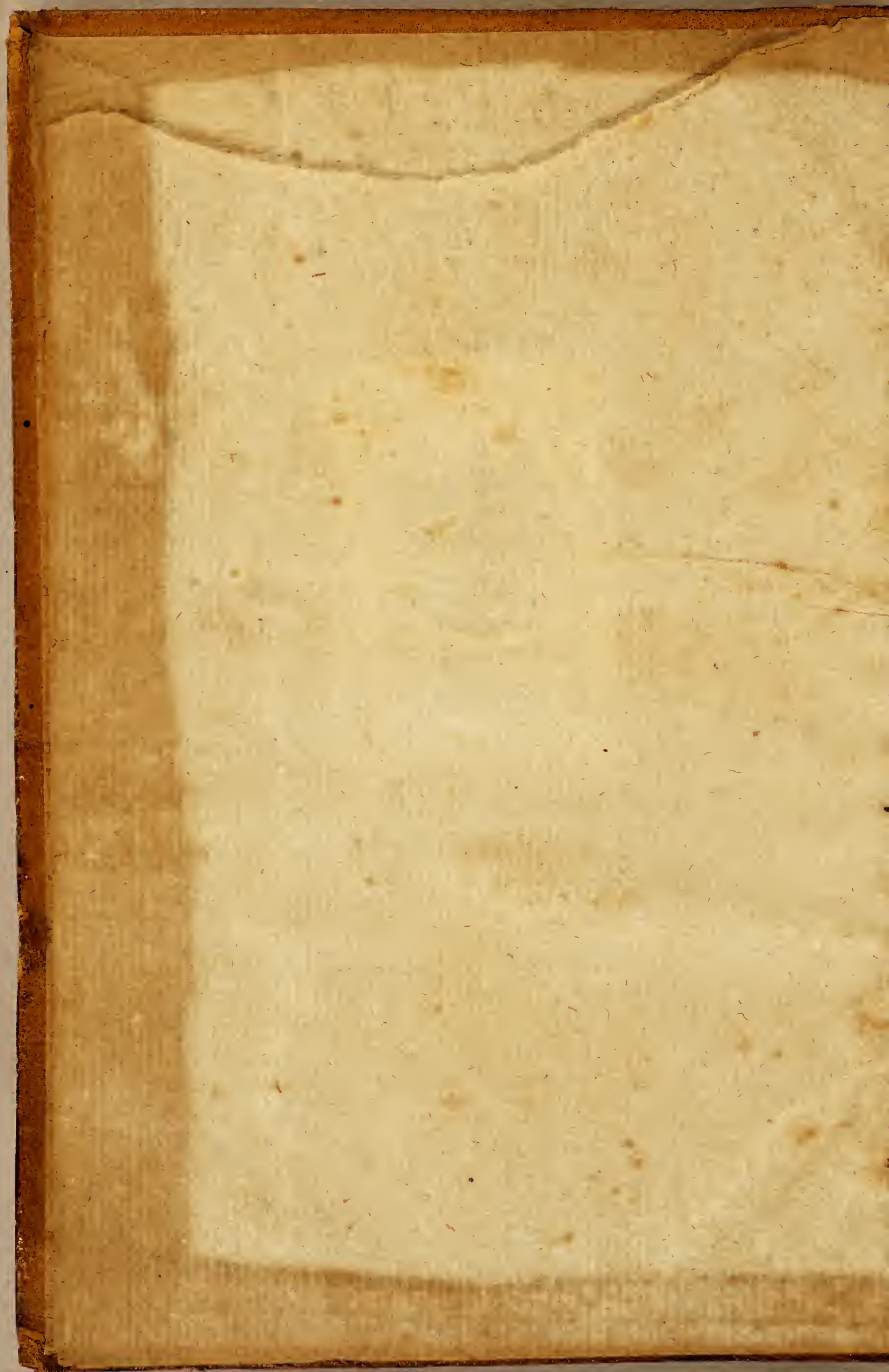


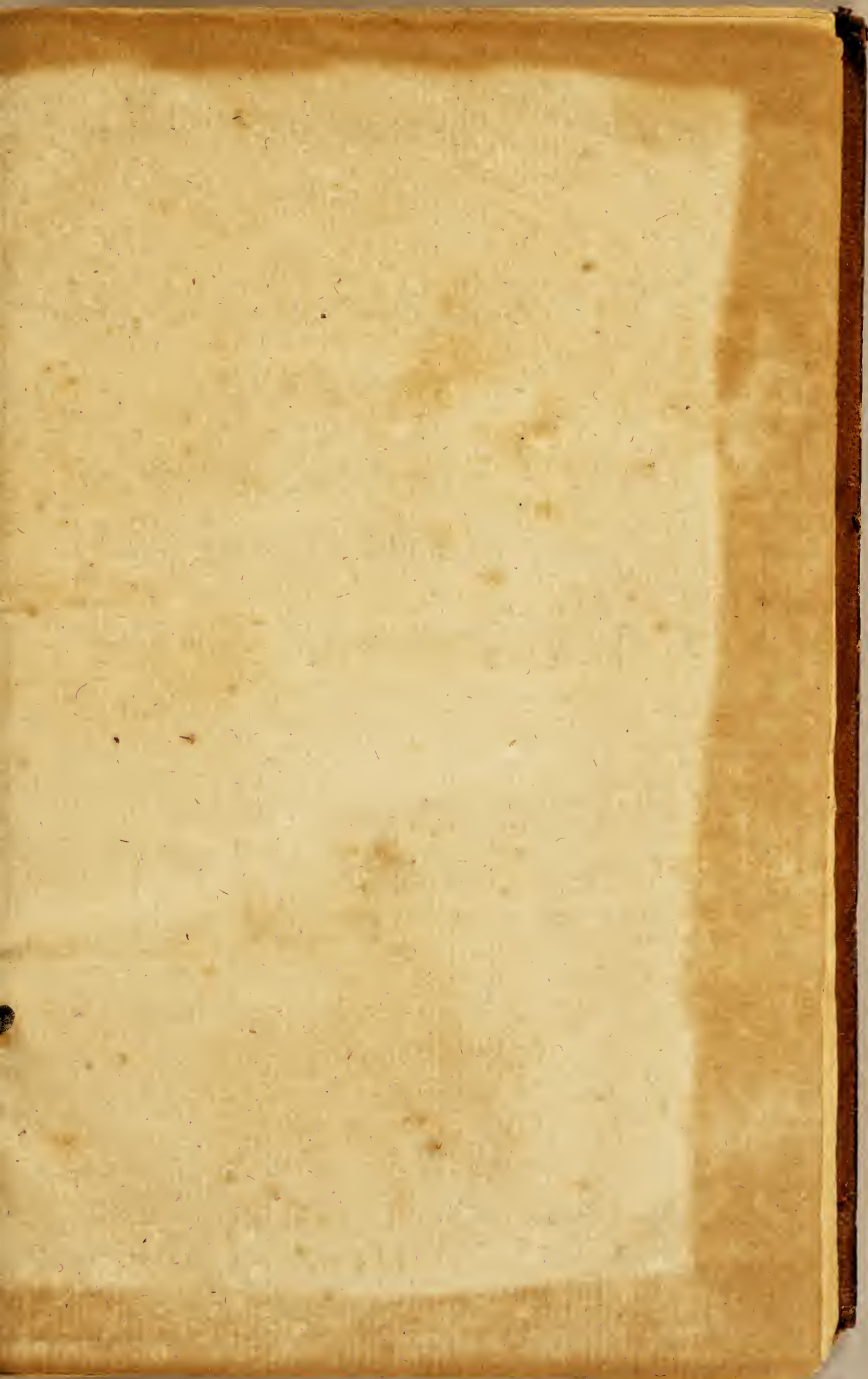


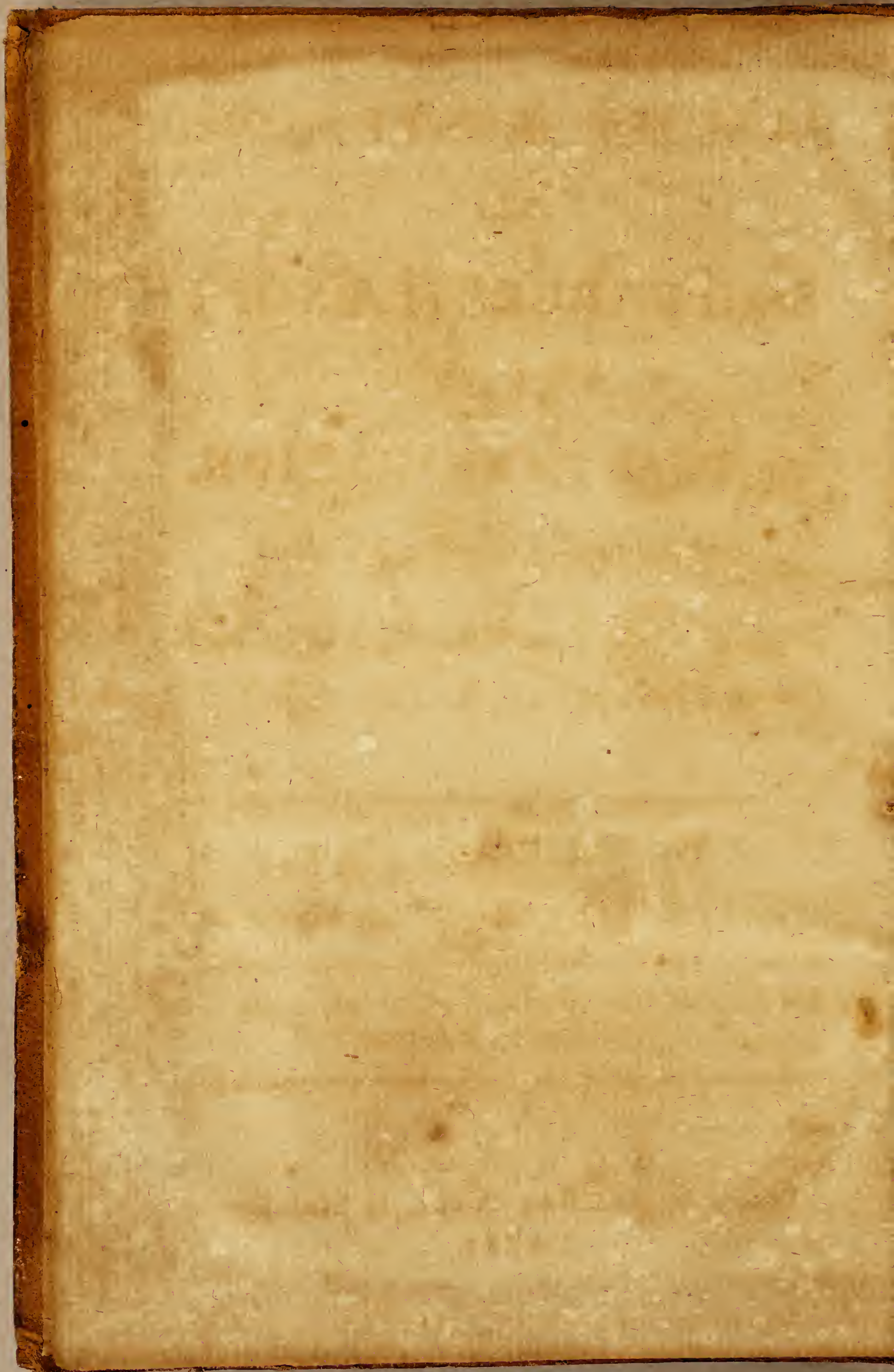


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FABULÆ ÆSOPI Selectæ,

O R,

Select FABLES of ÆSOP;

W I T H

An *English* TRANSLATION,

More LITERAL than any yet extant,

Designed for the Reader INSTRUCTION

of BEGINNERS in the *Latin Tongue*.

By H. CLARKE,

TEACHER of the LATIN LANGUAGE.

The FIRST BOSTON EDITION, from a Copy of the latest
Edition printed in LONDON.

B O S T O N :

Printed by SAMUEL HALL, in State-Street.

1787.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

RESEARCH REPORT

NO. 100

BY

W. H. ...

CHICAGO, ILL. 1950



P R E F A C E.

WHOEVER hath duly considered the great Difficulty there is in our first encountering with the Idioms of the *Latin* Tongue, the Variety of *English* Words, which will sometimes answer to one *Latin* one, with the many Mistakes which Boys must naturally be liable to, who cannot immediately form any tolerable Judgment of the Thing which They are engaged in ; must surely, in some Measure, be brought to acknowledge, that the having Things explained and cleared up to their Understandings, as They go along, is the best and only Means of making Them eager and desirous to learn. And here, perhaps, It may be somewhat of a real Help to throw the Language into a yet more easy Light, and to descend a little lower, than Others have hitherto submitted Themselves to. For I will not refuse to own, that I am apprehensive, the Fear of too great a Baldness in the Translation hath deterred even Those, who have carried this Affair farther than was at first imagined it could ever have gone, from rendering it so plain, that Children might still the more readily
come

come into the Knowledge of the Construction, and form a better and quicker Idea of the different Parts of Speech.

Things relating to Instruction cannot well be made too easy ; but to write in the Terms of a Pedant, or in such a Lowness, or Poverty of Expression, as dwindleth almost into Nonsense, is a Hardship too great to be submitted to by any Man of Spirit. But alas ! Freedom of Stile is one Thing, and literal Translation another ; and the best Way to commence an Acquaintance with any Language, is first to read a great deal of a verbal Translation. When single Words have been apprehended rightly, a Number of them may be readily put together, the remembering that such a Word is *Latin* for such a Thing affording Learners the greatest Pleasure and Incitement towards the making a Progress more considerable ; whereas, by attempting the Construction of Phrases too soon, they become lost, and bewildered in a Maze.

It hath been thought proper therefore to make the *English* Words here to answer to the *Latin*, as grammatically as possible ; and, where more expressive Ones might often have been made Use of, Those, which are most usually met with, have been judged the most convenient ; the varying the Phrase too
much

much at first tending rather to confound, than graft any Thing in the Memory.

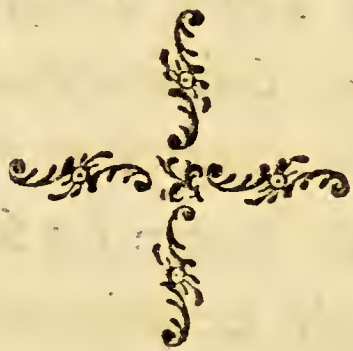
* A new Edition of *Æsop*, with the *Latin* and *English* each in their distinct Columns, had been long ago wished for ; but, as Mr. *Locke* had before suffered an Interlineary Version of it to be printed with his Name in the Title Page, it is highly probable, Nobody would venture to undertake such a Thing ; altho' You are told in the *Preface*, that the Design was to help Those, who had not the Opportunity or Leisure to learn the *Latin Language* by *Grammar* ; which, consequently, did not lead Him to have the *English* made with the greatest grammatical Strictness to the *Latin*, and left Room for something to be attempted, which might be afforded at an easier Rate, and what might better answer the Purposes of a Common School-Book.

Upon the whole, You have here a Collection of the greatest Part of the *Fables* done in an easier Manner, than any yet extant ; and the farther You enter into the Book, You will find such little Liberties taken in the *Expression*, as may naturally suit with *tender Capacities*, whilst the Judgment ripens by Degrees.

Besides, the Advantage of the *Roman* and *Italick*
Characters

* Vide PREFACE to CLARKE'S CORDERY.

Characters being alternately used for the better Instruction of *Young Beginners*, this *Translation* is contrived to answer *Line* for *Line* throughout ; and Care hath been generally taken to avoid the *Breaks* of *Words* so frequent in Things of this Nature, that it is next to an Impossibility now to mistake.



SELECTÆ
FABULÆ ÆSOPI.

SELECT
FABLES of ÆSOP.

FABLE I.

De GALLO.

Of the Cock.

GAllus, dum vertit
Stercorarium, offendit
Gemmam, inquires, Quid
reperio Rem tam nitidam?
Si Gemmarius reperisset Te,
Nihil esset lætius
Eo, ut Qui sciret
Pretium: Quidem est
nulli Usui Mihi, nec æstimo
Magni; imo equidem
mallem Granum Hor-
dei omnibus Gemmis.

MORALE.

Intellige per Gemmam Ar-
tem & Sapientiam; per Gal-
lum, Hominem stolidum &
volup-

ACock, whilst he turns up
a Dunghill, finds
a Jewel, saying, Why
do I find a Thing so bright?
If a Jeweller had found Thee,
Nothing would be more joyful
than He, as Who would know
the Price: Indeed it is
of no Use to Me, nor do I esteem it
at a great Rate; nay indeed
I had rather have a Grain of Bar-
ley than all Jewels.

The MORAL.

Understand by the Jewel
Art and Wisdom; by the Cock,
a Man foolish and
volup-

2 SELECT FABLES OF ÆSOP.

*voluptarium ; nec Stulti voluptuous ; neither Fools
amant liberales Artes, cum love liberal Arts, when
nesciant Usum earum ; they know not the Use of them ;
nec Voluptarius, quippe nor a voluptuous Man, because
Voluptas sola placeat Ei. Pleasure alone pleases him.*

F A B L E II.

De CANE & UMBRA.

Of the DOG and the SHADOW.

CANIS tranans fluvium,
vehebat Carnem Riçtu ;
Sole splendente, Umbra
Carnis lucebat in Aquis :
Quam Ille videns, & avidè
captans, perdidit Quod erat
in Faucibus : Itaq; percussus
Jacturâ & Rei &
Spei, primum stupuit ; de-
inde recipiens Animum sic
elatravit : Miser ! Modus
deerat tuæ Cupiditati :
Erat satis superque,
ni desipuisses. Jam,
per tuam Stultitiam, est
minus Nihilo Tibi.

A Dog swimming over a River,
carried Flesh in his Chaps ;
the Sun shining, the Shadow
of the Flesh shone in the Waters ;
which he seeing, and greedily
catching at, lost what was
in his Jaws : Therefore struck
with the Loss both of the Thing and
his Hope, at first He was amazed ;
afterwards taking Courage thus
he barked out : Wretch ! Modera-
tion was wanting to thy Desire :
There was enough, and too much,
unless thou hadst been mad. Now,
thro' thy Folly, there is
less than Nothing for Thee.

MOR.

MOR.

Sit Modus tuæ
Cupiditati, nè amittas
certa pro incertis.

Let there be Moderation to thy
Desire, lest thou lose
certain things for uncertain.

F A B L E III.

De LUPO & GRUE.

Of the WOLF and the CRANE.

DUM Lupus vorat
Ovem, forte Ossa
hæfere in Gulâ, ambit,
orat Opem, Nemo opitulatur ;
Omnes diditant, eum tulisse
Præmium suæ Voracitatis :
Tandem multis Blanditiis
plu-

WHilst a Wolf devoureth
a Sheep, by chance the Bones
stuck in his Throat ; He goes about,
asks Help, Nobody assists ;
All say, that he had got
the Reward of his Greediness :
At length, with many Flatteries
and

SELECT FABLES OF ÆSOP. 3

pluribusq; *Promissis*, inducit
Gruem, ut, *longissimo*
Collo inserto in *Gulam*,
 eximeret *Os* infixum.
Verum illud *Ei* petenti
Premium, inquit, *Inepta*,
 abi, non habes sat, quod
 vivis? *Debes* tuam *Vitam*
Mihi; si vellem, poteram
 præmordere tuum *Collum*.

and more *Promises*, He draws in
 the *Crane*, that her very long
 Neck being thrust into his *Throat*,
 She would pull out the *Bone* fixed in.
 But He played upon Her asking
 a *Reward*, saying, *Fool*,
 go away, hast thou not enough, that
 thou livest? *Thou owest* thy *Life*
 to Me; if I would, I was able
 to bite off thy *Neck*.

MOR.

Quod facis ingrato,
 perit.

MOR.

What thou doest for the ungrateful
 perisheth.

F A B L E IV.

De RUSTICO &
 COLUBRO.

Of the COUNTRYMAN and
 the SNAKE.

R Usticus tulit Domum
 Colubrum repertum in
 Nive, prope enectum Frigore;
 adjicit ad Focum:
 Coluber recipiens Vim,
 Virusque, deinde non ferens
 Flammam, infecit omne Tu-
 gurium Sibilando. Rusticus
 corripit Sudem accurrit,
 & exoptulat Injuriam
 cum Eo Verbis Verberibusq;
 Num referret has
 Gratias? Num eriperet
 Vitam Illi, Qui dederat
 Vitam Illi?

A Countryman brought Home
 a Snake found in
 the Snow, almost dead with Cold;
 He lays him to the Fire;
 The Snake recovering Strength,
 and Poison, then not bearing
 the Flame, filled all the Cot-
 tage with Hissing. The Countryman
 snatching a Stake runs up,
 and exoptulates the Injury
 with Him in Words and Blows;
 Whether he would return these
 Thanks? Whether He would take
 Life from Him, Who had given
 Life to Him?

MOR.

Interdum fit, ut
 obsint Tibi, Quibus
 Tu profueris; & si mere-
 antur malè de Te, de Quibus
 Tu meritis sis benè.

MOR.

Sometimes it happens, that
 they are hurtful to Thee, whom
 Thou hast profited; and They de-
 serve ill of Thee of Whom
 Thou hast deserved well.

B

F A B L E

FABLE V.

De APRO & ASINO.

DUM iners Asinus irri-
debat Aprum, Ille
indignans frendebat. Ignavi-
ssime, fueras quidem
meritus Malum; sed etiamsi
fueris dignus Pœnâ, tamen
Ego sum indignus, qui puni-
am Te. Ride tutus; nam
es tutus ob Inertiam.

MOR.

Demus Operam, ut
cum audiamus, aut patiamur
indigna Nobis, nê dicamus,
aut faciamus indigna Nobis.
Nam mali & perditii ple-
rumq; gaudent, si Quis-
piam bonorum resistat
iis; pendent Magni,
Se haberi dignos
Ultione. Imitemur Equos,
& magnas Bestias, Qui
prætereunt oblatrantes
Caniculos cum Contemptu.

Of the BOAR and the ASS.

WHilst the sluggish Ass laugh-
ed at the Boar, He
fretting gnashed his teeth. Most
slothful Wretch, thou hast indeed
deserved Evil; but although thou
hast been worthy of Punishment, yet
I am unfit, who may pu-
nish Thee. Laugh secure, for
thou art safe for thy Sluggishness.

MOR.

Let us give an Endeavour, that
when we hear, or endure
Things unworthy of us, We do not say,
or do Things unworthy of Us.
For bad and lost Men gene-
rally rejoice, if Any
one of the good resist
them; they value it at a great Rate,
that they are accounted worthy
of Revenge. Let us imitate Horses,
and great Beasts, who
pass by barking
Curs with Contempt.

FABLE VI.

De AQUILA &
CORNICULA.

Aquila nata Cochle-
am, non quirit eruere
Piscem Vi, aut Arte.
Cornicula accedens dat
Consilium, suadet subvolare,
& è sublimi præcipitare
Cochleam in Saxa; nam
sic fore, ut Cochlea
frangatur. Cornicula
manet Humi, ut
præstoletur Casum:
Aquila

Of the EAGLE and
the JACKDAW.

AN Eagle having got a Coc-
kle, was not able to get out
the Fish by Force, or Art.
The Jackdaw, coming up gives
Counsel, persuades her to fly up,
and from on high to throw down
the Cockle upon the Stones; for that
so it would be that the Cockle
would be broken. The Jackdaw
stays on the Ground, that
she may watch the Fall:
The Eagle

SELECT FABLES OF ÆSOP. 5

*Aquila præcipitat ; The Eagle throws it down ;
 Testa frangitur ; Piscis The Shell is broken ; The Fish
 subripitur a Cornicula ; is snatched away by the Jackdaw ;
 elusa Aquila dolet. the deluded Eagle grieves.*

MOR.

MOR.

*Noli habere Fidem Be not willing to have Faith
 Omnibus & fac in all Men, and do
 inspicias Consilium, quod you look into the Counsel, which
 acceperis ab Aliis ; you have received from others ;
 nam Multi consulti non for Many being consulted do not
 consulunt suis Con- counsel for their Con-
 sultoribus, sed Sibi. sultors, but for Themselves.*

F A B L E VII.

*De CORVO &
 VULPECULA.*

*Of the CROW and
 the FOX.*

CORVUS nactus Prædam,
 strepitat in Ramis :
 Vulpecula videt Eum ge-
 stientem, accurrit : *Vulpes,*
 inquit, impertit Corvum
 plurima Salute. Sæpenumero
 audiveram, Famam esse
 Mendacem, jam experior Re
 ipsa : Nam, ut fortè præ-
 tereo hac, suspiciens Te in
 Arbore, advolo, culpans
 Famam : Nam Fama est, Te
 esse nigriorem Pice, & video
 te candidiorem Nive. Sanè in
 meo Judicio vincis Cygnos,
 & es formosior albâ
 Hederâ. Quod si, ut ex-
 cellas in Plumis, ita &
 Voce, equidem dicerem te
 Reginam omnium Avium.
 Corvus illectus hac Assen-
 tiunculâ, apparat ad
 canendum. Verò Caseus
 excidit e Rostro ; Quo
 correpto Vulpeculâ,
 tollit

A Crow having got a Prey,
 makes a Noise in the Branches :
 the Fox sees Him re-
 joicing, runs up : The Fox,
 says he, compliments the Crow
 with very much Health. Very often
 had I heard, that Fame was
 a Liar, now I find it in the Fact
 itself : For, as by Chance I pass
 by this way, seeing You in
 the Tree, I fly to you, blaming
 Fame : For the Report is, that you
 are blacker than Pitch, and I see
 you whiter than Snow. Truly in
 my Judgment you surpass the Swans,
 and are fairer than the white
 Ivy. But if, as you ex-
 cel in Feathers, you do so also
 in Voice, truly I should call you
 the Queen of all Birds.
 The Crow allured by this Flat-
 tery, prepares to
 sing. But the Cheese
 fell from his Beak ; Which
 being snatched by the Fox,
 he

6 SELECT FABLES OF ÆSOP.

tollit Cachinnum : Tum he sets up a Laughter : Then
 demum Corvus, Pudore at last the Crow, Shame
 juncto Jacturæ Rei, being joined to the Loss of the Thing,
 dolet. grieveth.

MOR.

Nonnulli sunt tam avidi
 Laudis, ut ament Assen-
 tatore[m] cum suo Probro &
 Damno. Homunciones hujus
 Modi sunt Præda Parasito.
 Quod si vitasses Jactan-
 tiam, facile vitaveris
 pestiferum Genus Assen-
 tatorum. Si Tu velis esse
 Thrafo, Gnatho nusquam
 deerit Tibi.

MOR.

Some are so greedy
 of Praise, that they love a Flat-
 terer with their own Disgrace and
 Damage. Men of this
 Kind are a Prey to the Parasite.
 But if you had avoided Boast-
 ing, easily would you have avoided
 the pestilent Race of Flatter-
 ers. If Thou art willing to be
 a Thrafo, a Gnatho never
 will be wanting to Thee.

F A B L E VIII.

De CANE & ASINO.

Of the DOG and the ASS.

DUM Canis blandiretur
 Hero & Familiæ,
 Herus & Familia demulcent
 Canem. Asellus, videns
 id, gemit altissime; Nam
 cepit pigere Sor-
 tis : Putat iniquè compa-
 ratum, Canem esse gra-
 tum cunctis, pasque
 herili Mensâ, &
 consequi Hoc Otio
 Ludoque : Sese con-
 tra portare Clitellas,
 cædi Flagello, esse
 nunquam otiosum, & tamen
 odiosum cunctis. Si hæc
 fiant Blanditiis, statuit
 sectari eam Artem, quæ sit
 tam utilis. Igitur quo-
 dam Tempore tentaturus
 Rem, procurrit obviam
 Hero redeunti Domum,
 sub-

WHilst the Dog fawned on
 his Master and the Family,
 the Master and the Family stroke
 the Dog. The Ass, seeing
 that, groans most deeply; for
 he began to be weary of his Con-
 dition : He thinks it unjustly or-
 dered, that the Dog should be ac-
 ceptable to all, and be fed
 from his Master's Table, and
 that he should get This by Idleness
 and Play : that Himself on the
 contrary carried the Dorsers,
 was beaten with the Whip, was
 never idle, and yet
 odious to all. If these things
 are done by Fawnings, he resolves
 to follow that Art, which is
 so profitable. Therefore on a cer-
 tain Time about to try
 the Thing, He runs in the Way
 to his Master returning Home,
 leaps

SELECT FABLES OF ÆSOP. 7

subfilit, *pulsat* Un-
gulis. *Hero* exclamante,
Servi accurrere &
ineptus *Asellus*, qui *credidit*
Se *urbanum*, vapulat.

MOR.

Omnes non possimus omnia;
nec omnia decent omnes.
Quisque faciat, quisque
tentet id, quod potest.

leaps on Him, strikes him with
his Hoofs. The Master crying out,
the Servants ran to him, and
the silly Ass, who thought
Himself courtly, is beaten.

MOR.

We all cannot do all things;
nor do all things become all Men.
Let every one do, let every one
try that, which he is able.

F A B L E IX.

De LEONE & quibusdam
aliis.

Of the LION and some other
Beasts.

LEO pepigerat cum
Ove quibusdamque
aliis, Venationem fore
communem. Venantur,
Cervus capitur: singulis
incipientibus tollere singulas
Partes, ut convenerat,
Leo irrugiit, inquiens, una
Pars est mea, quia sum
dignissimus; altera item
est mea, quia præstantif-
simus Viribus; porro
vendico tertiam, quia su-
daverim plus in capiendo
Cervo; denique, nisi con-
cesseritis quartam, est actum
de Amicitia. Socii
audientes hoc, discedunt
vacui & taciti, non ausi
mutire contra Leonem.

MOR.

Fides semper fuit rara:
apud hoc Seculum est rarior;
apud potentes est, &
semper fuit, rarissima. Quo-
circa est satius vivere cum
Pari. Nam, Qui vivit
cum potentiore, saepe habet
ne-

THE Lion had agreed with
the Sheep and some
others, that the Hunting should be
common. They hunt,
a Stag is taken: all
beginning to take their single
Parts, as had been agreed,
the Lion roared, saying, one
Part is mine, because I am
the most worthy; another also
is mine, because I am most ex-
cellent in Strength; moreover
I claim a third, because I have
sweated more in taking
the Stag; lastly, unless you will
grant the fourth, there is an end
of Friendship. His Companions
hearing this, depart
empty and silent, not having dared
to mutter against the Lion.

MOR.

Faith always has been rare:
in this Age it is rarer;
among the Powerful it is, and
always has been, most rare. Where-
fore it is better to live with
an Equal. For, He who liveth
with one more powerful, often hath
a Ne-

8 SELECT FABLES OF ÆSOP.

necesse concedere de suo a Necessity to depart from his
Fure. Right.

F A B L E X.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO defessus Æstu
Cursuque quiescebat sub
Umbrâ, super viridi Gra-
mine; Grege Murium per-
currente ejus Tergum, ex-
perrectus, comprehendit
Unum ex illis. Captivus
supplicat, clamitat, Se esse
indignum, cui Leo
irascatur. Ille, reputans
fore Nihil Laudis
in Nece tantillæ Bestiæ,
dimittit Captivum. Non diu
postea, Leo, dum currit
per Saltum, incidit in
Plagas: Rugit, sed non
potest exire. Mus audit
Leonem miserabiliter rugi-
entem, agnoscit Vocem,
repat in Cuniculos, quærit
Nodos, quos invenit,
corroditque; Leo evadit
e Plagis.

THE Lion tired with Heat
and running, rested under
the Shade, upon the green Grass;
a Company of Mice run-
ning over his Back, having a-
rose, He takes
One of them. The Captive
begs, cries, that He was
unworthy, whom the Lion should
be angry with. He, thinking
there would be Nothing of Praise
in the Death of so little a Beast,
dismisses the Captive. Not long
after, the Lion, whilst He runs
thro' the Forest, falls into
the Toils: He roars, but can-
not get out. The Mouse hears
the Lion miserably roar-
ing, knows the Voice,
creeps into the Holes, seeks
the Knots, which He finds,
and gnaws; the Lion escapes
out of the Toils.

MOR.

MOR.

Hæc Fabula suadet Cle-
mentiam potentibus; Etenim
ut humanæ Res sunt in-
stabiles, Potentes ipsi
interdum egent Ope humil-
limorum; quare prudens
Vir, etsi potest, timet
nocere vel vili Homini; sed
Qui non timet nocere
alteri, desipit valdè.
Quid ita? Quia, etsi jam
fretus Potentiâ, metuit
Neminem, forsân, posthac
crit,

This Fable recommends Cle-
mency to the powerful; For
as human Things are un-
stable, the Powerful themselves
sometimes want the Help of the
lowest; wherefore a prudent
Man, altho' he is able, feareth
to hurt even a mean Man; but
He that does not fear to hurt
another, plays the Fool very much.
Why so? Because, altho' now ha-
ving relied on his Power, he feareth
Nobody, perhaps, hereafter
is

erit, ut indiguerit it will be, that he may have wanted
 vel Gratiâ vilium Homun- either the Favour of mean Men,
 cionum, vel metuerit Iram. or have feared their Anger.

F A B L E XI.

De ægroto MILVO.

Of the sick KITE.

MILVUS decumbebat
 Lecto jam fermè
 moriens, orat Matrem ire
 precatum Deos. Mater
 respondet, Nihil Opus spe-
 randum Illi à Diis,
 quorum sacra toties viola-
 visset suis Rapinis.

THE Kite lay
 in Bed now almost
 dying, begs his Mother to go
 to pray to the Gods. The Mother
 answers, No Help was to be
 hoped by him from the Gods,
 whose sacred Things so often he
 had violated by his Rapines.

MOR.

MOR.

Decet nos venerari
 Deos; nam illi juvant pios,
 & adversantur impios. Ne-
 glecti in Felicitate, non ex-
 audiunt Miseriâ. Quare sis
 memor eorum in secundis
 rebus, ut vocati sint
 præsentibus in adversis rebus.

It becometh us to worship
 the Gods; for they help the pious,
 and withstand the impious. Ne-
 glected in Felicity, they do not
 hear in Misery. Wherefore be
 mindful of them in prosperous
 things, that being called they may be
 present in adverse things.

F A B L E XII.

De RANIS & earum Rege.

Of the FROGS and their King.

GENS Ranarum, cum
 esset libera, supplicabat
 Jovem, Regem da-
 ri sibi. Jupiter ridebat
 Vota Ranarum. Illæ
 tamen instabant iterum,
 atque iterum, donec perpel-
 lerent ipsum. Ille dejecit
 Trabem; ea Moles quassat
 Fluvium ingenti Fragore.
 Ranæ territæ silent;
 venerantur Regem; ac-
 cedunt propius pedetentim;
 2 tan-

THE Nation of Frogs, when
 it was free, besought
 Jupiter, for a King to be gi-
 ven to them. Jupiter laughed at
 the Wishes of the Frogs. They
 nevertheless pressed him again,
 and again, until they drove
 him to it. He threw down
 a Log; that Mass shakes
 the River with a great Noise.
 The Frogs affrighted are silent;
 they reverence their King; they
 come nearer Step by Step;
 at

tandem, *Metu* abjecto, *insultant*, & *desultant*; *iners Rex est Lusui & Contemptui*. Rursum *lacedunt* Jovem; *orant Regem dari sibi, qui fit strenuus*; quibus *Jupiter* dat *Ciconiam*. Is *perstrenuè* *perambulans Paludem,* vorat *quicquid Ranarum fit obviam*. *Igitur Ranæ frustra questæ fuerunt de Sævitia hujus*. *Jupiter non audit, nam queruntur & hodie: Etenim Vesperis Ciconiâ eunte Cubitum, egressæ ex Antris murmurant rauco Ululatu; sed canunt surdo*. Nam *Jupiter* vult, *ut quæ deprecate sunt clementem Regem, jam ferant inclementem*.

MOR.

Solet *evenire Plebi, ut Ranis, quæ, si habet Regem paulo mansuetiorem, damnat cum Ignaviæ & Inertiæ, & optat, aliquando Virum dari sibi: Contra, si quando nata est strenuum Regem, damnat Sævitiâ hujus, & laudat Clementiam prioris; sive quòd semper pœnitet nos præsentium, sive quòd est verum Dicitur, nova esse potiora veteribus.*

at length, *Fear* being thrown away, *they leap upon, and leap off, him*; the sluggish *King* is *their Sport* and *Contempt*. Again *they provoke Jupiter*; *they pray for a King to be given to them, who may be valiant*; to whom *Jupiter* gives the *Stork*. He very *nimbly* stalking through the *Marsh* devours *whatever* of the *Frogs* comes in the way. Therefore the *Frogs* in *vain* have complained of the *Cruelty* of him: *Jupiter* does not hear, for *they complain even this Day*: For in the *Evening* the *Stork* going to Rest, having come out of *their Caves* they murmur with a *hoarse Croaking*; but they sing to one deaf. For *Jupiter* wills, that they who petitioned against a merciful *King*, now bear an unmerciful.

MOR.

It is wont to happen to the common People, as to the *Frogs*, who, if they have a *King* a little milder, condemn him of *Idleness* and *Sluggishness*, and wish at sometime for a *Man* to be given to them: On the contrary, if at any time they have got an active *King*, they condemn the *Cruelty* of him, and praise the *Clemency* of the former; either because it always repents us of the present, or because it is a true *Saying*, that new things are better than old.

F A B L E XIII.

De COLUMBIS & MILVO.

Of the PIGEONS and the KITE.

Columbæ olim gef-
fere Bellum cum Mil-
vo, quem ut expug-
narent, delegerunt sibi
Accipitrem Regem. Ille fac-
tus Rex, agit Hostem, non
Regem: rapit ac laniat
non segnius, ac Milvus. Pæ-
nitet Columbas Incep-
ti, putantes, fuisse
fatius pati Bellum Mil-
vi, quam Tyrannidem
Accipitris.

MOR.

Pigeat Neminem suæ
Conditionis nimium. Ut
Horatius ait, Nihil est bea-
tum ab omni Parte.
Equidem non optarem mu-
tare meam Sortem, modò sit
tolerabilis. Multi, cum quæ-
siverint novam Sortem,
rursus optaverunt veterem.
Sumus ferè omnes ita vario
Ingenio, ut paniteat
Nosmet nostri.

THE Pigeons formerly car-
ried on a War with the
Kite, whom that they might sub-
due, they chose to themselves
the Hawk King. He being
made King, acts the Enemy, not
the King: he tears and butchers
no slower, than the Kite. It re-
pents the Pigeons of their Under-
taking, thinking, that it had been
better to endure the War of
the Kite, than the Tyranny
of the Hawk.

MOR.

Let it repent no Man of his
Condition too much. As
Horace says, Nothing is hap-
py from every Part.
Truly I would not wish to
change my Lot, provided it be
tolerable. Many, when they have
fought a new State,
again have wished for the old.
We are almost all of so various
a Temper, that it repenteth
Us ourselves of ourselves.

F A B L E XIV.

De FURE & CANE.

Of the THIEF and the DOG.

CANIS respondit Furi
porrigenti Panem ut
fileat, Novi tuas
Insidias, das Panem,
quò desinam latrare, sed
odi tuum Munus; quippe si
ego tulero Panem, tu
exportabis cuncta
ex his Tectis.

MOR.

THE Dog answered the Thief
holding out Bread that
he would be silent; I know thy
Treacheries, thou givest Bread;
that I may cease to bark, but
I hate thy Gift; for if
I shall take the Bread, thou
wilt carry all the Things
out of these Houses.

C

MOR.

MOR.

Cave, *Causa* parvi
Commodi, amittas *magnum*.
 Cave, *habeas* Fidem
cuius Homini; *nam* sunt
qui non tantum dicunt be-
 nignè, sed & faciunt be-
 nignè, Dolo.

MOR.

Take heed, *for the Sake* of a small
Profit, thou lovest not a great one.
 Take heed, *that thou hast* not Faith
in every Man; *for* there are
who not only say kind-
 ly, but also do kind-
 ly, with Deceit.

F A B L E XV.

De LUPO & SUCULA.

Of the WOLF and the Sow.

SUCULA *parturiebat*;
 Lupus *pollicetur*, Se
fore Custodem *Fætus*.
 Secula *respondit*, Se non
egere Obsequio *Lupi*;
 si Ille velit *haberi*
 pius, si cupiat *facere* id,
 quod est *gratum*, abeat
 longius: Etenim *officium*
 Lupi *constare* non *Præsen-*
tiâ, sed *Absentiâ*.

THE Sow brought forth;
 the Wolf promises, that he
 would be the Keeper of the Young.
 The Sow answered, That she did not
 want the Service of the Wolf;
 if He is willing to be accounted
 affectionate, if he desires to do that,
 which is grateful, let him go
 farther off: For that the Office
 of the Wolf consisted not in his Pre-
 sence, but Absence.

MOR.

Omnia non sunt creden-
 da Omnibus. Multi pollicen-
 tur suam Operam, non Amore
 tui, sed sui; non
 quærentes tuum Commo-
 dum, sed suum.

MOR.

All things are not to be trust-
 ed to all Men. Many pro-
 mise their Service, not out of Love
 of you, but of themselves; not
 seeking thine Advan-
 tage, but their own.

F A B L E XVI.

De Partu Montium.

Of the Bringing forth
of the Mountains.

OLIM erat Rumor,
 quòd Montes parturi-
 rent. Homines accurrunt,
 circumstant, expectantes
 Quippiam Monstri, non
 sine

Formerly there was a Rumour,
 that the Mountains would
 bring forth. The Men run thither,
 stand round about, expecting
 something of a Monster, not
 without

SELECT FABLES OF ÆSOP. 13

sine Pavore. Tandem without Fear. *At length* the
Montes parturiunt. Mus Mountains *bring forth.* A Mouse
exit, tum Omnes ridebant. comes out, then *All* laughed.

MOR.

Jaçtatores, *cùm* profi-
 tentur & ostentant magna,
 vix faciunt parva. *Qua-*
propter isti *Thrasones* sunt
Jure *Materia Foci &*
Scommatum. *Hæc Fabula* item
 vetat inanes *Timores.* Nam
 plerumquè *Timor Periculi*
 est *gravior* *Periculo*
ipso; imò *id,* quod
metuimus, est *sæpe* ridi-
 culum.

MOR.

Braggers, *when* they, pro-
 fess and boast great things,
 scarce do little things. *Where-*
fore those *Thrasos* are
by Right the Matter of *Jest* and
Scoffs. This *Fable* also
forbids vain *Fears.* For
 commonly the Fear of *Danger*
 is more grievous than the *Danger*
itself; nay *that,* which
we fear, is often ridi-
 culous.

F A B L E XVII.

De LEPORIBUS &
 RANIS.

Of the HARES and
 the FROGS.

SYLVâ *mugiente* infolito
Turbine, *trepidi*
Lepores occipiunt *rapidè* fu-
 gere. *Cùm* *Palus* *obfisteret*
fugientibus, *stetere* *anxii,*
comprehensi *Periculis*
utrinque. *Quodque* *esset*
Incitamentum *majoris*
Timoris, *vident* *Ranas*
mergi in *Palude.* *Tunc*
unus ex *Leporibus* *pruden-*
tior ac *disertior* *cæteris*
inquit, *Quid* *inaniter* *time-*
mus? *Est* *Opus* *Animo*
quidem: *Est* *Nobis* *Agilitas*
Corporis, sed *Animus* *deest.*
Hoc *Periculum* *Turbinis*
non est *fugiendum,* sed *con-*
temnendum.

THE Wood *roaring* with an un-
 usual *Whirlwind,* the trem-
 bling *Hares* begin *hastily* to fly
 away. *When* a *Fen* *stopped* them
 flying, *they* *stood* *anxious,*
encompassed with *Dangers*
on both sides. And what was
 an *Incitement* of *greater*
Fear, *they* *perceive* the *Frogs*
to be plunged in the *Fen.* Then
one of the *Hares* more *pru-*
dent and more *eloquent* than the rest
said, *What* *vainly* *do* *we*
fear? There is *Need* of *Courage*
indeed: There is *to us* *Agility*
of Body, but *Courage* is wanting.
This *Danger* of the *Whirlwind*
is not to be *fled* from, but *con-*
temned.

MOR.

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MOR.

Est Opus Animo in
omni Re. Virtus jacet
sine Confidentiâ. Nam Con-
fidentia est Dux & Regina
Virtutis.

MOR.

There is Need of Courage in
every Thing. Virtue lies dead
without Confidence. For Da-
ringness is the Leader and Queen
of Virtue.

F A B L E XVIII.

De HÆDO & LUPO.

Of the KID and the WOLF.

CAPRA, cum esset
itura pastum, concludit
Hædum Domi, monens
aperire Nemini, dum ipsa
redeat. Lupus, Qui
audiverat id procul, post
Discessum Matris,
pulsat Fores, caprissat
Voce, jubens recludi.
Hædus presentiens
Dolum inquit, Non aperio;
nam etsi Vox caprissat,
tamen equidem video Lupum
per Rimas.

THE GOAT, when she was
about to go to feed, shuts up
the Kid at Home, warning her
to open to Nobody, till she
return. The Wolf, Who
had heard that afar off, after
the Departure of the Mother,
knocks at the Doors, acts the Goat
in Voice, ordering them to be opened.
The Kid perceiving
the Cheat says, I do not open;
for altho' the Voice acts the Goat,
yet indeed I see a Wolf
thro' the Chinks.

MOR.

Filii, obedite Parentibus,
nam est utile; & decet
Juvenem auscultare
Seni.

MOR.

Children, obey your Parents,
for it is profitable; and it becometh
a Young Man to hearken
to an Old Man.

F A B L E XIX.

De RUSTICO &
ANGUE.

Of the COUNTRYMAN and
the SNAKE.

QUIDAM Rusticus
nutriverat Anguem;
aliquando iratus petit
Bestiam Securi. Ille evadit,
non sine Vulnere. Postea
Rusticus deveniens in
Paupertatem ratus est id
Infortunii accidere Sibi
propter Injuriam Anguis.
Igitur supplicat, ut re-
deat. Ille ait, Se igno-
cere, sed nolle redire;
neque fore securum cum
Rustico, cum sit
tanta Securis Domi;
Dolorem vulneris
desisse, tamen Memoriam
superesse.

A CERTAIN Countryman
had nourished a Snake;
on a time being angry He strikes
the Beast with an Ax. He escapes,
not without a Wound. Afterwards
the Countryman coming into
Poverty thought that
Misfortune happened to him
for the Injury of the Snake.
Therefore he entreats, that He
would return. He says, that he for-
gave, but was unwilling to return;
nor could he be secure with
the Countryman, when there is
so great an Ax at Home;
that the Pain of the Wound
was worn away, yet the Memory
remained.

MOR.

Est vix tutum habere
Fidem Ei, Qui semel solvit
Fidem. Condonare Injuriam,
id sanè est Misericordiæ;
sed cavere sibi,
& decet, & est Pru-
dentia.

MOR.

It is scarce safe to have
Faith in Him, Who once has broke
Faith. To forgive an Injury,
that indeed is the Part of Mercy;
but to take heed of One's self,
both becometh, and is the Part of
Prudence.

F A B L E XX.

De VULPECULA &
CICONIA.

Of the FOX and
the STORK.

Vulpecula vocavit
Ciconiam ad Cœnam.
Effundit Opsonium in
Mensam, Quod, cum esset
liquidum,

THE Fox called
the Stork to Supper.
She pours out the Victuals upon
the Table, which, when it was
liquid,

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liquidum, Ciconiâ tentante
 Rostro frustra, Vulpecula
 lingit. Elusa Avis abit,
 pudetque, pigetque
 Injurîæ. Post plusculum
 Dierum redit, invitat
 Vulpeculam. Vitreum Vas
 erat situm plenum Opsonii;
 quod Vas, cum esset
 arcti Gutturis, licuit
 Vulpeculæ videre, & esurire,
 non gustare. Ciconia facilè
 exhausit Rostro.

MOR.

Risus meretur Risum;
 Jocus Jocum; Dolus
 Dolum; & Fraus Fraudem.

liquid, the Stork endeavouring
 with her Bill in vain, the Fox
 licks up. The deluded Bird goes away,
 and is ashamed, and vexed
 at the Injury. After some
 Days she returns, invites
 the Fox. A Glass Vessel
 was placed full of Victuals;
 which Vessel, when it was
 of a narrow Neck, it was lawful
 for the Fox to see, and hunger,
 not to taste. The Stork easily
 drew it out with her Beak.

MOR.

Laughter deserves Laughter;
 a Jest a Jest; a Trick
 a Trick; and Deceit Deceit.

F A B L E XXI.

De LUPO & picto
 Capite.

Of the WOLF and the painted
 Head.

LUPUS versat, &
 miratur humanum
 Caput repertum in Officinâ
 Sculptoris, sentiens habere
 nihil Sensûs, inquit, O
 pulchrum Caput, est in
 Te multum Artis, sed
 Nihil Sensûs.

MOR.

Externa Pulchritudo, si in-
 terna adsit, est grata; sin
 carendum est alterutrâ,
 præstat carere externâ,
 quàm internâ: nam illa
 sine hac interdum incurrit
 Odium, ut Stolidus sit eò
 odio-

THE Wolf turns about, and
 admires a human
 Head found in the Shop
 of a Carver, perceiving it to have
 nothing of Sense, he says, O
 fair Head, there is in
 Thee much of Art, but
 Nothing of Sense.

MOR.

Outward Beauty, if the in-
 ward be present, is pleasing; but if
 we must want either,
 it is better to want the outward,
 than the inward; for that
 without this sometimes incurs
 Hatred, that a Fool is by so much
 the

odiosior,
formosior.

quò the more odious, by how much
the more handsome.

F A B L E XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS ornavit
Se Plumis
Pavonis; deinde visus
pulchellus Sibi contulit
Se ad Genus Pavo-
num, suo Genere fastidito.
Illi tandem intelligentes
Fraudem, nudabant stolidam
Avem Coloribus,
& affecerunt cum Plagis.

THE JACKDAW adorned
Himself with the Feathers
of the Peacock; then seeming
pretty to Himself he betook
Himself to the Race of the Pea-
cocks, his own Race being despised.
They at length understanding
the Cheat, stripped the fool-
ish Bird of his Colours,
and belaboured him with blows.

MOR.

MOR.

Hæc Fabula notat eos, qui
gerunt se sublimiùs, quàm
est æquum; qui vivunt cum
iis, qui sunt & ditiores,
& magis nobiles; quare sepe
fiunt inopes, & sunt
Ludibrio.

This Fable denotes those, who
carry themselves more loftily, than
is fit; who live with
those, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a Laughing-stock.

F A B L E XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

RAna cupida æquandi
Bovem distentabat se.
Filius hortabatur Matrem
desistere Cæpto,
inquiens, Ranam esse nihil
ad Bovem. Illa intumuit
secundùm. Natus clamitat,
Ma-

AFrog desirous of equalling
an Ox stretched herself.
The Son advised the Mother
to desist from the Undertaking,
saying, that a Frog was nothing
to an Ox. She swelled
a second time. The Son cries out,
Mo-

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Mater, licet crepes, nunquam vinces Bovem. Autem, cum intumuisse tertium, crepuit.

Mother, altho' you burst, never will you exceed the Ox. But, when she had swelled a third time, she burst.

MOR.

MOR.

Quisque habet suam Dotem. Hic excellit Formâ, Ille Viribus. Hic pollet Opibus, Ille Amicis. Decet Unumquemq; esse contentum suo. Ille valet Corpore, Tu Ingenio : Quocirca Quisque consulat Semet, nec invideat Superiori, Quod est miserum ; nec optet certare, Quod est Stultitiæ.

Every one has his Gift. This Man excels in Beauty, That in Strength. This is powerful in Riches, That in Friends. It becometh Every one to be content with his own. He is strong in Body, Thou in Wit : Wherefore let Every one consult Himself, nor envy a Superior, Which is a miserable thing ; nor wish to contend, Which is the Part of Folly.

F A B L E XXIV.

De EQUO & LEONE.

Of the HORSE and the LION.

LEO venit ad comedendum Equum ; autem carens Viribus præ Senectâ, cœpit meditari Artem : profitetur Se Medicum : moratur Equum Ambage Verborum. Hic opponit Dolum Dolo ; fingit, Se nuper pupugisse Pedem in spinoso Loco ; orat, ut Medicus inspiciens educat Sentem. Leo paret. At Equus, quantâ Vi potuit, impingit Calcem Leoni, & continuò conjicit Se in Pedes. Leo vix tandem rediens ad Se, nam

THE LION cometh to eat the Horse ; but wanting Strength thro' old Age, he began to meditate an Art : He professes Himself a Physician : He stays the Horse with a Circuit of Words. He opposes Deceit to Deceit : He feigns, that he lately had pricked his Foot in a thorny Place ; He prays, that the Physician looking into it would draw out the Thorn. The Lion obeys. But the Horse, with how great Force he could, strikes his Heel upon the Lion, and immediately betakes Himself to his Heels. The Lion scarce at length returning to Himself, for

SELECT FABLES OF ÆSOP. 19

*nam fuerat propè for he had been almost
exanimatus Ictu, inquit, dead with the Blow, says,
fero Pretium ob Stultitiam, I bear a Reward for my Folly,
& is meritò effugit; and he deservedly has fled away;
nam ultus est Dolum for he has revenged Deceit
Dolo. with Deceit.*

MOR.

MOR.

*Simulatio est digna Odio,
& capienda Simulatione.
Apertus Hostis non est ti-
mendus; sed qui simulat
Benevolentiam, cum sit Ho-
stis, is quidem est timendus, &
est dignissimus Odio.*

*Diffimulation is worthy of Hatred,
and to be taken with Diffimulation.
An open Enemy is not to be fear-
ed; but he who pretends
Benevolence, when he is an Ene-
my, he indeed is to be feared, and
is most worthy of Hatred.*

F A B L E XXV.

*De AVIBUS & Quadru-
pedibus.*

*Of the BIRDS and the four-foot-
ed Beasts.*

ERAT Pugna Avibus
cum Quadrupedibus.
*Erat utrinque Spes,
utrinque Metus, untrunque
Periculum: autem Vesper-
tilio relinquens Socios, de-
ficit ad Hostes. Aves
vincunt, Aquilâ Duce
& Auspice; verò dam-
nant Transfugam Vesper-
tilionem, uti nunquam
redeat ad Aves, uti nunquam
volet Luce. Hæc est
Causa Vespertiloni, ut
non volet, nisi Noctâ.*

THERE was a Battle to the Birds
with the four-footed Beasts.
*There was on both sides Hope,
on both sides Fear, on both sides
Danger: but the
Bat leaving his Companions, re-
volts to the Enemies. The Birds
overcome, the Eagle being Captain
and Leader; but they con-
demn the Runaway Bat,
that he never
return to the Birds, that he never
fly in the Light. This is
a Reason for the Bat, that
he fly not, unless in the Night.*

MOR.

MOR.

*Qui renuit esse Particeps
Adversitatis & Periculi
cum*

*He that refuses to be Partaker
of Adversity and Danger
D with*

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*cum Sociis, erit with his Companions, shall be
expers Prosperitatis, destitute of their Prosperity,
& Salutis. and Safety.*

F A B L E XXVI.

*De SYLVA & RUS-
TICO.*

*Of the WOOD and the COUN-
TRYMAN.*

QUO Tempore erat
Sermo etiam Arbo-
ribus, Rusticus venit
in Sylvam, rogat, ut
liceat tollere Capu-
lum ad suam Securim. Sylva
annuit. Rusticus,
Securi aptatâ, capit suc-
cidere Arbores. Tum, &
quidem serò pœnituit
Sylvam suæ Facilitatis,
doluit esse Seipsam
Causam sui Exitii.

AT what Time there was
a Speech even to
Trees, a Countryman came
into the Wood, asks, that
it may be lawful to take a Han-
dle to his Ax. The Wood
consents. The Countryman,
the Ax being fitted, began to
cut down the Trees. Then, and
indeed too late it repented
the Wood of her Easiness,
it grieved her to be Herself
the Cause of her own Destruction.

MOR.

*Vide, de Quo merearis
benè: fuere multi, Qui
abusi sunt Beneficio accepto
in Perniciem Autoris.*

MOR.

*See, of whom thou mayest deserve
well: there have been many, Who
have abused a Benefit received
to the Destruction of the Author.*

F A B L E XXVII.

De LUPO & VULPE.

Of the WOLF and the FOX.

LUPUS, cum esset
satis Prædæ, degebat in
Otio. Vulpecula accedit,
sciscitatur Causam Otii.
Lupus sensit, fieri
Insidias, simulat Mor-
bum

THE WOLF, when there was
enough of Prey, lived in
Idleness. The Fox comes to him,
demands the Cause of his Idleness.
The Wolf perceived, there were
Treacheries, pretends a Dis-
ease

bum esse Causam, orat
 Vulpeculam ire precatum
 Deos. Illa dolens, Dolum
 non succedere, adit Pastorem,
 monet, Latebras
 Lupi patere, & Ho-
 stem securum posse opprimi
 inopinato. Pastor adori-
 tur Lupum, maest. Vul-
 pes potitur Antro & Prædâ ;
 sed breve fuit Gaudium
 sui sceleris illi ; nam paulò
 post idem Pastor capit
 ipsam,

ease to be the Cause, prays
 the Fox to go to pray the
 Gods. She grieving, that the Trick
 did not succeed, goes to the Shepherd,
 advises him, that the Den
 of the Wolf lay open, and the Ene-
 my being secure could be destroyed
 unawares. The Shepherd rises
 upon the Wolf, slays him. The
 Fox obtains the Den and the Prey ;
 but short was the Joy
 of her Villainy to her ; for a little
 after the same Shepherd takes
 her.

MOR.

MOR.

*Invidia est fæda Res, &
 interdum perniciofa quoque
 Authori ipsi.*

*Envy is a foul Thing, and
 sometimes pernicious also
 to the Author himself.*

F A B L E XXVIII.

De VIPERA & LIMA.

Of the VIPER and the FILE.

VIPERA offendens Limam
 in Fabricâ capit
 rodere : Lima subrisit, in-
 quiens, Inepta, Quid agis ?
 Tu contriveris tuos
 Dentes antequam atteras
 Me, Quæ soleo præmordere
 Duritiem Æris.

A VIPER finding a File
 in a Smith's Shop, began
 to gnaw it : The File smiled, say-
 ing, Fool, What dost thou do ?
 Thou wilt have worn out thy
 Teeth before thou wearest out
 Me, who am wont to gnaw off
 the Hardness of Brass.

MOR.

MOR.

Vide etiam atq; etiam
 Quicum habeas Rem ;
 Si acuas Dentes
 in fortiozem, non nocu-
 eris illi, sed tibi,

See again and again
 with whom thou hast an Affair ;
 if thou whettest thy Teeth
 against a stronger Man, thou wilt
 not have hurt him, but thyself.

F A B L E

FABLE XXIX.

De CERVO.

Cervus, conspicatus se in
perspicio Fonte, pro-
bat procera & ramosa
Cornua, sed damnat Exili-
tatem Tibiarum: forte
dum contemplatur, dum ju-
dicat, Venator intervenit:
Cervus fugit. Canes insec-
tantur fugientem; sed cum
intravisset densam Sylvam,
Cornua erant implicata
Ramis. Tum demum
laudabat Tibias, & damna-
bat Cornua, Quæ fecere,
ut esset Præda Canibus.

MOR.

Petimus fugienda,
fugimus petenda; Quæ
officiunt placent. Quæ con-
ferunt displicent. Cupimus
Beatitudinem, priusquam
intelligamus, ubi sit: Quæ-
rimus Excellentiam Opum,
& Celsitudinem Honorum;
opinamur Beatitudinem si-
tam in his, in quibus est
tam multum Laboris, &
Doloris.

Of the STAG.

A Stag, having beheld himself in
a clear Fountain, ap-
proves his lofty and branched
Horns, but condemns the Small-
ness of his Legs. By Chance,
whilst he looks, whilst he judges,
the Huntsman passes by; the
Stag flies away. The Dogs pur-
sue him flying; but when
he had entered a thick Wood,
his Horns were entangled
in the Boughs. Then at last
he praised his Legs, and condemn-
ed his Horns, which made,
that he was a Prey to the Dogs.

MOR.

We desire Things to be shunned,
we fly Things to be desired; what
hurt please. What pro-
fit displease. We desire
Happiness, before that
we understand, where it is; We
seek the Excellency of Riches,
and the Loftiness of Honours;
we think Happiness pla-
ced in these, in which there is
so much of Labour, and
Pain.

FABLE XXX.

De LUPIS & AGNIS.

Aliquando fuit Fœdus
inter Lupos &
Agnos, Quibus est
Discordia

Of the WOLVES and the LAMBS.

ON a Time there was a League
between the Wolves and
the Lambs, to whom there is
a Discord

SELECT FABLES OF ÆSOP. 23

| | | | | | |
|-------------------|-------------------|----------------------|----------------------|--------------------------|-----------------------|
| <i>Discordia</i> | <i>Naturâ.</i> | <i>Obsti-</i> | <i>a Discord</i> | <i>by Nature.</i> | <i>Hosta-</i> |
| <i>dibus</i> | <i>datis</i> | <i>utrinque,</i> | <i>ges</i> | <i>being given</i> | <i>on both</i> |
| <i>Lupi</i> | <i>dedere</i> | <i>suos</i> | <i>Catulos,</i> | <i>the Wolves</i> | <i>gave their</i> |
| <i>Oves</i> | <i>Cohortem</i> | <i>Canum.</i> | <i>the Sheep</i> | <i>their Troop</i> | <i>of Dogs.</i> |
| <i>Ovibus</i> | <i>quietis</i> | <i>& pascen-</i> | <i>The Sheep</i> | <i>being quiet</i> | <i>and feed-</i> |
| <i>tibus,</i> | <i>Lupuli</i> | <i>Deside-</i> | <i>ing,</i> | <i>the little Wolves</i> | <i>by the De-</i> |
| <i>rio</i> | <i>Matrum</i> | <i>edunt</i> | <i>fire of their</i> | <i>Dams</i> | <i>send forth</i> |
| <i>Ululatus :</i> | <i>Tum</i> | <i>Lupi</i> | <i>Howlings :</i> | <i>Then the Wolves</i> | |
| <i>irruentes</i> | | <i>clamitant,</i> | <i>rushing</i> | <i>on them</i> | <i>cry out,</i> |
| <i>Fidem,</i> | | <i>Fœdusque</i> | <i>that their</i> | <i>Faith,</i> | <i>and League</i> |
| <i>solutum,</i> | <i>laniantque</i> | <i>Oves</i> | <i>was broken,</i> | <i>and butcher</i> | <i>the Sheep</i> |
| <i>destitutas</i> | <i>Præsidio</i> | <i>Canum.</i> | <i>destitute</i> | <i>of their</i> | <i>Guard of Dogs.</i> |

MOR.

MOR.

Est Inscitia, si in Fœdere
tradas tua Præsidia
Hosti ; nam qui fuit
Hostis, forsân nondum
desiuit esse Hostis ; & for-
tassis ceperit Causam, cur
adoriatur te nudatum tuo
Præsidio.

It is Folly, if in a League
thou deliverest thy Guards
to an Enemy ; for he who has been
an Enemy, perhaps not yet
has ceased to be an Enemy ; and per-
haps will take Occasion, why
he may rise upon thee stript of thy
Guard.

F A B L E XXXI.

De MEMBRIS & VENTRE. Of the MEMBERS and the BELLY.

OLim *Pedes & Manus*
incusabant Ventrem,
quòd Lucra ipsorum
vorarentur ab Eo otioso.
Subent, aut laboret,
aut ne putet ali. Ille
supplicat semel atq; iterum ;
tamen Manus negant Ali-
mentum ; Ventre exhausto
Inediâ, ubi omnes Artus
cœpère deficere ; tum tandem,
Manus voluerunt esse offici-
osa, verùm id serò ; nam
Venter

FOrmerly *the Feet and Hands*
accused the Belly,
that the Gains of them
were devoured by him being idle.
They command, or let him labour,
or not think to be maintained. He
intreats once and again ;
yet the Hands deny Suste-
nance ; the Belly being exhausted
with Want, when all the Limbs
began to fail ; then at last
the Hands were willing to be offi-
cious, but that too late ; for
the Belly

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Venter debilis Desuetudine the Belly weak by Disuse
renuit Cibum. Ita cuncti refused Meat. Thus all
Artus, dum invident Ven- the Limbs, whilst they envy the Bel-
tri, pereunt cum pereunte ly, perish with the perishing
Ventre. Belly.

MOR.

Societas Membrorum
non differt ab humanâ Socie-
tate. Membrum eget Mem-
bro, Amicus Amico; quare
utamur mutuis Officiis,
mutuis Operibus; nam neq;
Divitiæ, neque Dignitates
tuentur Hominem satis.
Unicum & summum Præ-
fidium est Amicitia
Complurium.

MOR.

The Society of the Members
does not differ from human Socie-
ty. A Member wants a Mem-
ber, a Friend a Friend; wherefore
let us use mutual Offices,
mutual Works; for neither
Riches, nor Dignities
defend a Man enough.
The only and chief Safe-
guard is the Friendship
of Many.

F A B L E XXXII.

De SIMIA & VULPECULA.

Of the APE and the FOX.

Simia orat Vulpeculam,
ut daret Partem
Caudæ sibi ad tegendas
Nates; nam esset One-
ri Illi, Quod foret
Usui & Honori Illi.
Illa respondet, esse Nihil
nimis, & Se malle
Humum verri
suâ Caudâ, quàm Na-
tes Simiæ tegi.

THE Ape prays the Fox,
that she would give Part
of her Tail to Her to cover
her Buttocks; for that was a Bur-
den to Her, Which would be
an Use and Honour to Her.
She answers, that it was Nothing
too much, and that she had rather
that the Ground should be brushed
with her Tail, than that the But-
tocks of the Ape be covered.

MOR.

Sunt, qui egent; sunt,
quibus superest; tamen
id est Moris Nulli Divi-
tum, ut bect Egenos
superfluâ Re,

MOR.

There are, who want; there are,
to whom there is overmuch; yet
that is of a Custom to no One of the
Rich, that he bless the Needy
with his superfluous Store.

F A B L E

F A B L E XXXIII.

De Vulpecula & Mustela.

Of the Fox and the Weasel.

Vulpecula tenuis longâ
Inediâ fortè repfit
per angustam Rimam in
Cameram Frumenti, in quâ
eùm fuit probè pasta, deinde
Venter distentus impedit
tentantem egredi rursus.
Mustela procul contemplata
luctantem, tandem monet,
si cupiat exire,
redeat ad Cavum macra,
quo intraverat macra.

THE Fox slender by long
Want by chance crept
through a narrow Chink into
a Heap of Corn, in which
when she was well fed, then
her Belly being stretched hindered
her trying to go out again.
A Weasel afar off having seen her
striving, at length advises,
if she desires to go out,
she would return to the Hole lean,
at which she had entered lean.

MOR.

MOR.

Videas complures lætos
atque alacres in Mediocri-
tate, vacuos Curis, expertos
Molestiis Animi. Sin
Illi fuerint facti divites,
videbis eos incedere mœstos ;
nunquam porrigere Fron-
tem, plenos Curis, obrutos
Molestiis Animi.

You may see many merry
and chearful in Mediocri-
ty, void of Cares, free
from Troubles of Mind. But if
They shall be made rich,
you shall see them go sad ;
never to smooth their Fore-
head, full of Cares, overwhelmed
with Troubles of Mind.

F A B L E XXXIV.

De EQUO & CERVO.

Of the HORSE and the STAG.

Equus gerebat Bellum
cum Cervo ; tandem
pulsus è Pascuis
implorabat humanam Opem.
Redit cum Homine, descen-
dit in Campum, victus
antea jam fit Victor ;
sed

THE Horse carried on War
with the Stag ; at length
being driven out of the Pastures
He implored human Help.
He returns with a Man, He de-
scends into the Field, he conquered
before now becomes Conqueror ;
but

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*sed tamen Hoste victo, but yet the Enemy being conquered,
 & misso sub Jugum, est and sent under the Yoke, it is
 necesse, ut Victor ipse necessary, that the Victor himself
 serviat Homini. Fert serve the Man. He bears
 Equitem Dorso, Fræ- the Horseman on his Back, the Bri-
 num Ore. dle in his Mouth.*

MOR.

MOR.

*Multi dimicant contra Many fight against
 Paupertatem; quâ victâ Poverty; which being overcome
 per Industriam & Fortunam, by Industry and Fortune,
 Libertas Victoris sæpe the Liberty of the Victor often
 interit; quippe Domini & perisbeth; for the Lords and
 Victores Paupertatis incipi- Conquerors of Poverty be-
 unt servire Divitiis; an- gin to serve Riches; they are tor-
 guntur Flagris Avari- mented with the Whips of Ava-
 tiæ, cōhibentur rice, they are restrained
 Frænis Parcimonix; with the Bridles of Parsimony;
 nec tenent Modum quæ- nor do they hold a Mean of get-
 rendi, nec audent uti ting, nor do they dare to use
 Rebus partis, justo sup- the Things got, a just Punish-
 plicio quidem Avaritiæ. ment indeed of Covetousness.*

*Many fight against
 Poverty; which being overcome
 by Industry and Fortune,
 the Liberty of the Victor often
 perisbeth; for the Lords and
 Conquerors of Poverty be-
 gin to serve Riches; they are tor-
 mented with the Whips of Ava-
 rice, they are restrained
 with the Bridles of Parsimony;
 nor do they hold a Mean of get-
 ting, nor do they dare to use
 the Things got, a just Punish-
 ment indeed of Covetousness.*

F A B L E XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO Adolescentes
 simulant, sese emptu-
 ros Carnem apud Coquum:
 Coquo agente alias Res,
 Alter arripit Carnem è
 Canistro, dat Socio,
 ut occultet sub
 Veste. Coquus, ut
 vidit Partem Carnis
 subreptam sibi, cœpit infi-
 mulare utrumq; Furti. Qui
 abstulerat, pejerat per
 Jovem, se habere Nihil;
 verò

TWO young Men
 pretend, that they would
 buy Flesh at a Cook's:
 The Cook doing other Things,
 One snatches Flesh out of
 a Basket, gives it to his Companion,
 that he may hide it under
 his Garment. The Cook, as soon as
 he saw Part of the Flesh
 stolen from him, began to ac-
 cuse each of Theft. He that
 had taken it away, swears by
 Jove, that he had Nothing;
 but

verò is, qui habuit, pejerat
identidem, se abstulif-
se Nihil. Ad Quos
Coquus inquit, quidem nunc
Fur latet, sed is, per
quem juravistis, inspexit,
is scit.

MOR.

Cùm peccavimus, Homines
non sciunt id statim; at
Deus videt omnia, qui sedet
super Cælos, & intuetur
Abyssos.

but he, who had it, swears
again and again, that he had taken
away Nothing. To whom
the Cook says, indeed now
the Thief lies hid, but he, by
whom you have swore, looked on,
he knows.

MOR.

When we have sinned, Men
do not know it presently; but
God sees all things, who sitteth
upon the Heavens, and looks into
the Deeps.

F A B L E XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM Canis abstulisset
Carnem Lanio in
Macello, continuo conje-
cit sese in Pedes quantum
potuit. Lanio percussus
Jacturâ Rei, primum
tacuit, deinde recipiens
Animum, sic acclamavit
procul, O furacissime,
curre tutus, licet tibi
currere impunè; nam nunc
es tutus ob Celeritatem,
autem posthac observa-
beris cautiùs.

MOR.

Hæc Fabula significat,
plerosque Homines tum
demum fieri cautiore,
cùm acceperint Damnum.

WHEN the Dog had taken away
Flesh from the Butcher in
the Shambles, immediately he be-
took himself to his Heels as much as
he could. The Butcher struck
with the Loss of the Thing, at first
held his Peace, afterwards taking
Courage, thus he cried to him
afar off, O most thieving Cur,
run safe, it is lawful for thee
to run unpunishedly; for now
thou art safe for thy Swift-
ness, but hereafter thou shalt be obser-
ved more cautiously.

MOR.

This Fable signifies,
that most Men then
at length become more cautious,
when they have received Damage.

E

F A B L E.

F A B L E XXXVII.

*De AGNO & LUPO.**Of the LAMB and the WOLF.*

LUpus occurrit Agno
comitanti Caprum,
rogitat, cur Matre relictâ,
potiùs sequatur olidum
Hircum, suadetque, ut rede-
at ad Ubera Matris
distenta Lacte, sperans,
fore ita, ut la-
niet abductum; verò ille
inquit, O Lupe, Mater
commisit me huic.
Huic summa Cura servan-
di est data; obsequar Pa-
renti potiùs quàm tibi, qui
postulas seducere me istis
Dictis, & mox discer-
pere subductum.

MOR.

Noli habere Fidem
Omnibus; nam Multi, dum
videntur velle prodesse
Aliis, interim consulunt
Sibi.

THE Wolf meets the Lamb
accompanying the Goat,
he asks, why his Mother being left,
he rather follows a stinking
Goat, and advises, that he would
return to the Dugs of his Mother
stretched with Milk, hoping,
that it would be so, that he may
butcher him drawn away; but he
says, O Wolf, my Mother
hath committed me to him.
To him the chief Care of keep-
ing is given; I shall obey a Pa-
rent rather than thee, who
requirest to seduce me with those
Sayings, and by and by to tear
me in pieces drawn away.

MOR.

Be unwilling to have Faith
in all Men; for Many, whilst
they seem to be willing to profit
Others, in the mean time consult
for Themselves.

F A B L E XXXVIII.

*De Agricola & Filiis.**Of the Husbandman and his Sons.*

Agricola habebat com-
plures Filios, Iique
fuere discordes inter
Se, quos Pater
elaborans trahere ad mu-
tuam Amorem, Fasciculo
ap-

AHusbandman had ma-
ny Sons, and they
were disagreeing among
themselves, whom the Father
labouring to draw to mu-
tual Love, a little Faggot
be-

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apposito, jubet singulos being put, commands them single
effringere circumdatum to break it bound about
brevi Funiculo: Imbecilla with a short Cord: Their weak
Ætatula conatur frustra: Youth endeavoureth in vain:
Pater solvit, redditque The Father looses it, and gives
singulis Virgulam, quam to each a Twig, which
cum pro suis Viribus quisque when with his Strength every one
facile frangeret; Inquit, O easily broke; He saith, O
Filioli, sic Nemo poterit Children, thus Nobody will be able
vincere Vos concordet; sed to conquer You agreeing; but
si volueritis sevirere if ye shall be willing to rage
mutuis Vulneribus, atque with mutual Wounds, and
agitare intestinum Bellum, to drive on intestine War,
eritis tandem Prædæ ye shall be at length for a Prey
Hostibus. to your Enemies.

MOR.

Hæc Fabula docet, parvas Res crescere Concordiâ, magnas dilabi Discordiâ.

MOR.

This Fable teaches, that small Things increase by Concord, great Things fall away by Discord.

F A B L E XXXIX.

De CARBONARIO & FULLONE.

Of the COLLIER and the FULLER.

Carbonarius invitabat Fullonem, ut habitaret secum in eadem Domo. Fullo inquit, mi Homo, istud non est mihi, vel Cordi, vel utile; nam vereor magnopere, ne, Quæ eluam, Tu reddas tam atra, quam Carbo est.

THE Collier invited the Fuller, that he would dwell with him in the same House. The Fuller saith, my Man, that is not to me, either to my Heart, or profitable; for I fear greatly, lest what Things I wash clean, Thou mayst make as black, as a Coal is.

MOR.

Monemur hoc Apologo ambulare cum in-

MOR.

We are admonished by this Apologue to walk with the

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*inculpatis ; monemur the unblamed ; we are admonished
 devitare Consortium scele- to avoid the Company of wick-
 ratorum Hominum, velut ed Men, as
 certam Pestem ; nam quis- a certain Plague ; for every
 que evadit talis, quales Ii one cometh out such, as they
 sunt, quibuscum versatur. are, with whom he is conversant.*

F A B L E XL.

*De AUCUPE &
 PALUMBO.*

*Of the FOWLER and
 the RING-DOVE.*

AUceps videt Palum-
 bum procul nidulantem
*in altissimâ Arbore ; adpro-
 perat ; denique molitur
 Insidias ; fortè premit
 Anguem Calcibus ; hic
 mordet. Ille exanimatus im-
 proviso Malo, inquit, mise-
 rum Me ! dum insidior
 Alteri, Ipse dispereo.*

THE Fowler sees the Ring-
 Dove afar off making a Nest
*in a very high Tree ; he hastens
 to him ; finally he contrives
 Snares ; by Chance he presses
 a Snake with his Heels ; he
 bites him. He terrified at the sud-
 den Evil, says, wretch-
 ed Me ! whilst I lay Snares
 for another, I myself perish.*

MOR.

MOR.

*Hæc Fabula significat,
 Eos nonnunquam circum-
 veniri suis Artibus, Qui
 meditantur mala.*

*This Fable signifies, that
 they sometimes are circumvent-
 ed with their own Arts, who
 meditate evil Things.*

F A B L E XLI.

*De AGRICOLA &
 CANIBUS.*

*Of the HUSBANDMAN and
 the DOGS.*

Agricola,
*hyemâffet in
 Ruri multos Dies, capit
 tandem laborare Penuriâ*

THE Husbandman, when
*he had wintered in
 the Country many Days, began
 at length to labour with the Want
 of*

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necessariarum Rerum, interfecit Oves, deinde & Capellas, postremò quoque mactat Boves, ut habeat quo sustentet Corpusculum, penè exhaustum Inediâ. Canes videntes id constituunt quærere Salutem Fugâ; etenim Sese non victuros diutiùs, quando Herus non pepercit Bobus quidem, Quorum Operâ utebatur in faciendo rustico Opere.

of necessary Things, he killed his Sheep, afterwards also his Goats, lastly also he slays his Oxen, that he may have wherewith he may sustain his Body, almost exhausted with Want. The Dogs seeing that resolve to seek Safety by Flight; for that they should not live longer, when their Master has not spared his Oxen indeed, whose Labour he used in doing his Country Work.

MOR.

Si vis esse salvus, decede ab eo citò, quem vides redactum ad eas Angustias, ut consumat Instrumenta necessaria suis Operibus, quo suppleatur præsentì Inediâ.

MOR.

If thou art willing to be safe, withdraw from him soon, whom thou seest reduced to those Straits, that he consumes the Instruments necessary for his Works, whereby he may be supplied for the present Want.

F A B L E XLII.

De VULPE & LEONE.

Of the Fox and the LION.

VULPECULA, *quæ non solebat videre Immanitatem Leonis, contemplata id Animal semel atque iterum trepidabat, & fugitabat. Cùm jam tertio Leo obtulisset sese obviam, Vulpes non metuit Quicquam, sed confidenter adit, & salutat illum.*

THE Fox, *who was not wont to see the Fierceness of the Lion, having viewed that Beast once and again trembled, and fled. When now a third Time the Lion had offered himself in his Way, the Fox feared not any Thing, but confidently goes up to, and salutes him.*

MOR.

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MOR.

Consuetudo facit Nos
omnes audaciores, vel
apud Eos, Quos vix antea
ausi fuimus aspicere.

MOR.

Custom makes Us
all bolder, even
among Those, Whom scarce before
we have dared to look upon.

F A B L E XLIII.

De Vulpe & Aquilâ

Of the Fox and the Eagle.

PROLES Vulpeculæ
-exurrebat foras ;
comprehensa ab Aquilâ im-
plorat Fidem Matris. Illa
accurrit, rogat Aquilam, ut
dimittat Captivam
Prolem. Aquila nacta
Prædam subvolat ad Pullos.
Vulpes, Face cor-
reptâ, quasi esset
absumptura Munitionem
Incendio, Cùm jam
ascendisset Arborem,
inquit, nunc tuere Te,
tuosque, si potes. Aquila
trepidans, dum metuit
Incendium, inquit, parce Mihi,
reddam quicquid habeo
tuum.

THE Young of the Fox
ran abroad ;
caught by the Eagle she im-
plores the Help of her Dam. She
runs up, asks the Eagle, that
she would dismiss her Captive
Young. The Eagle having got
her Prey flies away to her Young.
The Fox, a Firebrand being
snatched up, as if she was
about to destroy her Fortrefs
with Fire, When now
she had gotten upon the Tree,
says, now defend Thyself,
and thine, if Thou canst. The Ea-
gle trembling, whilst she fears
the Fire, says, spare Me,
I will restore whatsoever I have
of thine.

MOR.

Intellige per Aquilam
potentes, atq; audaces ; per
Vulpem pauperulos, Quos
Divites sæpenumerò oppri-
munt per Vim. Verùm læsi
interdum probè ulciscuntur
Injuriam acceptam.

MOR.

Understand by the Eagle
the potent, and bold ; by
the Fox the Poor, Whom
the Rich oftentimes op-
press by Force. But the Hurt
sometimes soundly revenge
the Injury received.

F A B L E

F A B L E XLIV.

De Agricolâ &
Ciconiâ.

Of the Husbandman and
the Stork.

GRuibus Anseribusque
deparentibus Sata,
Rusticus præterdit
Laqueum. Grues capiuntur,
Anseres capiuntur, &
Ciconia capitur. Illa sup-
plicat, clamitans, Sese inno-
centem, & esse nec Gruem,
nec Anserem, sed optimam
omnium Avium, quippe Quæ
semper consueverit inservire
Parenti sedulo, & alere
Eum confectum Senio.
Agricola inquit, probè
scio omnia hæc; verùm
postquam cepimus Te cum
nocentibus, morieris quoque
cum Eis.

THE Cranes and the Geese
feeding on the Corn,
the Countryman sets
a Gin. The Cranes are taken,
the Geese are taken, and
the Stork is taken. She en-
treats, crying, that She was inno-
cent, and was neither a Crane,
nor a Goose, but the best
of all Birds, as Who
always used to serve her
Father diligently, and to nourish
Him worn out with old Age.
The Husbandman says, well
know I all these Things; but
since we have taken Thee with
the offending, thou shalt die also
with Them.

MOR.

Qui committit Crimen,
& Is, Qui adjungit Se
Socium Sceleratis,
plectuntur pari
Pœnâ.

MOR.

He that committeth a Crime,
and He, Who joins Himself
a Companion to the Wicked,
are punished with equal
Punishment.

F A B L E XLV.

De OPILIONE &
AGRICOLIS.

Of the SHEPHERD and
the COUNTRYMEN.

PUER pascebat Oves
editiore Pratulo, atq;
clamitans terque, quaterque
per

A Boy fed his Sheep
upon a higher Ground, and
crying both thrice, and four times
in

per Jocum, Lupum adesse, exciebat Agricolas undique: Illi illusi sæpius, cum non subveniunt imploranti Auxilium; Oves sunt Præda Lupo.

MOR.

Si Quispiam consueverit mentiri, Fides non habebitur facile Ei, cum occeperit narrare verum.

in Jest, that the Wolf was there, he raised the Countrymen on all Sides: They being deluded too often, whilst they do not come to him imploring Help, the Sheep become a Prey to the Wolf.

MOR.

If any One has been used to lie, Faith will not be had easily in Him, when he shall have begun to tell the Truth.

F A B L E XLVI.

*De Aquilâ & Corvo.**Of the Eagle and the Crow.*

AQUILA devolat
 editissimâ Rupe,
 in Tergum Agni. Corvus
 videns Id gessit, veluti Simia,
 imitari Aquilam, dimittit
 Se in Vellus Arietis;
 dimissus impeditur; impe-
 ditus comprehenditur;
 comprehensus projicitur
 Pueris.

MOR.

*Quisque aestimet Se
 suâ, non Virtute
 Aliorum. Tentet Id, Quod
 possis facere.*

THE EAGLE flies down
 from a very high Rock,
 on the Back of a Lamb. The Crow
 seeing that rejoiceth, as an Ape,
 to imitate the Eagle, He drops
 Himself upon the Fleece of a Ram;
 dropt down He is entangled; en-
 tangled he is taken;
 taken he is thrown
 to the Boys.

MOR.

*Let every One esteem Himself
 by his own, not by the Virtue
 of Others. Attempt That, Which
 thou mayst be able to do.*

F A B L E

F A B L E XLVII.

De invido CANE &
BOVE.

Of the envious DOG and
the OX.

CANIS *decumbabat*
Præsepi pleno Fœni;
Bos venit, ut comedat;
Ille furrigens Sese prohibet:
Bos inquit, Dii perdant
Te cum isthâc tuâ Invidiâ,
Qui nec vesceris Fæno,
nec sinis Me vesci.

THE DOG lay down
in a Rack full of Hay;
The Ox cometh, that He may eat;
He raising Himself hinders Him;
The Ox says, May the Gods destroy
Thee with that thy Envy,
Who neither art fed with Hay,
nor sufferest Me to be fed.

MOR.

MOR.

Plerique sunt eo Ingenio,
ut inuideant Ea
Aliis, Quæ sunt nulli Usui
Sibi.

Many are of that Temper,
that they envy those Things
to Others, Which are of no Use
to Themselves.

F A B L E XLVIII.

De Corniculâ & Ove.

Of the Jackdaw and the Sheep.

Cornicula *strepitat*
in Dorso Oviculæ:
Ovis inquit, Si obstreperes
sic Cani, ferres
Infortunium. At Cornicula
inquit, scio Quibus insultem,
molestâ placidis, amica
sævis.

THE Jackdaw makes a Noise
on the Back of the Sheep:
The Sheep says, If thou made a Noise
thus to a Dog, thou wouldest bear
the Damage. But the Jackdaw
saith, I know Whom I may insult,
troublesome to the mild, friendly
to the cruel.

MOR.

MOR.

Mali insultant innocenti
& miti; sed Nemo irritat
feroces & malignos.

Evil Men insult the innocent
and mild; but no One irritates
the fierce and mischievous.

F

F A B L E

F A B L E XLIX.

*De Pavone &
Lusciniâ.*

*Of the Peacock and
the Nightingale.*

PAVO queritur apud Junonem, Conjugem & Sororem Jovis, Lusciniâ cantillare suaviter, Se irrideri ab Omnibus ob raucam Ravim. Cui Juno inquit, Luscinia longè superat in Cantu, Tu Plumis; Quisque habet Suam Dotem à Diis. Decet Unumquemq; esse contentum sua Sorte.

THE Peacock complains to Juno, the Wife and Sister of Jupiter, that the Nightingale sung sweetly, that He was laughed at by All for his hoarse Squalling. To whom Juno says, The Nightingale by far excels in Singing, Thou in Feathers; Every One has his Gift from the Gods. It becometh Every One to be content with his own Lot.

MOR.

Sumamus Ea, Quæ Deus largitur, grato Animo, neque quæramus majora.

MOR.

Let us take those Things, Which God bestows, with a grateful Mind, nor let us seek greater Things.

F A B L E L.

*De feniculâ MUSTELA &
MURIBUS.*

*Of the old WEASEL and
the MICE.*

MUSTELA carens Viribus præ Senio non valebat insequi Mures jam ita, ut solebat; cœpit meditari Dolum; abscondit Se in Colliculo Farinæ, sic sperans fore, ut venetur citra Laborem. Mures accurrunt, & dum cupiunt esitare Farinam, Omnes devorantur ad Unum à Mustelâ.

THE WEASEL wanting Strength thro' old Age, was not able to pursue the Mice now so, as He was wont; He began to meditate a Trick; He hides Himself in a Heap of Meal, thus hoping that it would be, that he may hunt without Labour. The Mice run to it, and whilst they desire to eat the Meal, They all are devoured to One by the Weasel.

MOR.

MOR.

MOR.

Ubi *Quisquam* fuerit *de-*
stitutus Viribus, *est* Opus
Ingenio. Lyfander *Lacedæ-*
monius solebat *dicere* sub-
inde, quò *leonina* *Pellis*
non *perveniret*, *Vulpinam*
esse *assumendam*.

When *any One* shall be *de-*
stituted of Strength, *there is* Need
of Wit. Lyfander *the Lacedæ-*
monian used *to say* oft-
en, *where* the *Lion's Skin*
would not *reach*, that the *Fox's*
was to be taken.

F A B L E LI.

De LEONE & RANA.

Of the LION and the FROG.

LEO, *cùm* audiret
Ranam loquacem
magni, putans *esse*
aliquod *magnum* Animal,
vertit Se *retro*, et *stans*
parum, *videt* *Ranam*
exeuntem è *Stagno*; *Quam*
statim indignabundus *con-*
culcavit *Pedibus*, *inquiens*,
non *movebis* *ampliùs*
ullum *Animal* clamore, *ut*
perspiciat *Te*.

THE Lion, *when* he heard
the Frog talking
at a great Rate, thinking it *to be*
some *great* Beast,
turned Himself *back*, and *standing*
a little, *He sees* the *Frog*
going out of the Pool; which
presently enraged *He trod un-*
der with his *Feet*, *saying*,
Thou shalt not move *any more*
any *Animal* with thy *Noise*, *that*
He may look at *Thee*.

MOR.

MOR.

Fabula significat, quòd
apud *verbosos* *Nihil*
reperitur præter *Linguam*.

The *Fable signifies*, that
among *noisy Men* *Nothing*
is found except a *Tongue*.

F A B L E LII.

De FORMICA & COLUMBA.

Of the PISMIRE and the DOVE.

Formica *sitiens* venit
ad *Fontem*, *ut*
biberet; *fortè* *incidit*
in-

THE Pismire *thirsting* came
to a *Fountain*, *that*
she might drink; *by chance* she fell
in-

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| | |
|---|--|
| <p><i>in</i> Puteum. <i>Columba</i> <i>superfidens</i> <i>Arborem</i> im- <i>minentem</i> <i>Fonti,</i> <i>cum</i> <i>conspiceret</i> <i>Formicam</i> <i>obru</i> <i>Aquis,</i> <i>frangit</i> <i>Ramulum</i> <i>ex</i> <i>Arbore,</i> <i>Quem</i> <i>dejicit</i> <i>sine</i> <i>Morâ</i> <i>in</i> <i>Fontem.</i> <i>Formica</i> <i>conscendens</i> <i>Hunc</i> <i>servatur.</i> <i>Auceps</i> <i>venit,</i> <i>ut</i> <i>capiat</i> <i>Columbam;</i> <i>Formica</i> <i>per-</i> <i>cipiens</i> <i>Id,</i> <i>mordet</i> <i>unum</i> <i>ex</i> <i>Pedibus</i> <i>Aucupis;</i> <i>Columba</i> <i>avolat.</i></p> | <p><i>into</i> a Well. <i>The Dove</i> <i>sitting</i> upon a Tree hanging <i>over</i> the Fountain, when <i>she</i> saw the Pismire overwhelmed <i>in</i> the Waters, <i>breaks</i> <i>a</i> little Branch from the Tree, <i>Which</i> she throws without Delay <i>into</i> the Fountain. <i>The Pismire</i> <i>getting</i> upon <i>This</i> is saved. <i>The Fowler</i> comes, that he may take <i>the Dove;</i> the Ant <i>perceiv-</i> <i>ing</i> That, <i>bites</i> one <i>of</i> the Feet of the Fowler; <i>the Dove</i> flies away.</p> |
|---|--|

MOR.

MOR.

Fabula significat, cum
 Bruta sunt grata in Benefi-
 cos, eò magis Ii
 debent esse, Qui sunt Par-
 ticipes Rationis.

The Fable signifies, when
 Brutes are grateful to Benefac-
 tors, by so much the more They
 ought to be, Who are Parta-
 kers of Reason.

F A B L E L I I I .

De Pavone & Picâ

Of the Peacock and the Magpie.

GENS Avium cum
 vagaretur liberè, opta-
 bat Regem dari Sibi.
 Pavo putabat Se
 imprimis dignum, Qui
 eligeretur, quia esset
 formosissimus. Hoc accep-
 to in Regem, Pica inquit,
 O Rex, si, Te imperante,
 Aquila cœperit insequi
 Nos perstrenuè, ut solet,
 quo Modo abig-
 ges Illam? quo Pacto
 servabis Nos?

THE Nation of Birds, when
 they wandered freely, wished
 for a King to be given to Them.
 The Peacock thought Himself
 chiefly worthy, Who
 should be chosen, because He was
 the most beautiful. He being re-
 ceived for King, the Magpie says,
 O King, if, You governing,
 the Eagle should begin to pursue
 Us strenuously, as she is wont,
 by what Method will you drive a-
 way Her? by what Means
 will you preserve Us?

MOR.

MOR.

In Principe Forma non est
tàm spectanda, quàm
Fortitudo Corporis & Pru-
dentia.

MOR.

In a Prince Beauty is not
so much to be regarded, as
Strength of Body and Pru-
dence.

F A B L E LIV.

De ÆGROTO &
MEDICO.

Of the SICK MAN and
the PHYSICIAN.

Medicus curabat Æ-
grotum; tandem Ille
moritur; tum Medicus inquit
ad Cognatos, Hic peribat
Intemperantiâ.

A Physician had in cure a Sick
Man; at length He
died; then the Physician said
to the Kinsmen, This Man perished
by Intemperance.

MOR.

Nisi Quis reliquerit
Bibacitatem & Libidinem
maturè, aut nunquam
perveniet ad Senectutem, aut
est habiturus perbreve
Senectutem.

MOR.

Unless Any One shall have left
Drunkennes and Lust
timely, either He never
will arrive to old Age, or
is to have a very short
old Age.

F A B L E LV.

De LEONE & aliis.

Of the LION and other Beasts.

LEO, Asinus, &
Vulpes eunt venatum;
ampla Venatio capitur;
capta est iussa partiri:
Asino ponente Singulis sin-
gulas Partes, Leo irrugi-
ebat, rapit Asinum, ac lani-
at. Postea dat id
Negotii Vulpeculæ, Quæ
astutior,

THE LION, the Ass, and
the Fox go to hunt;
an ample Prey is taken;
taken is commanded to be parted:
The Ass putting to each their sin-
gle Parts, the Lion roar-
ed, he seized the Ass, and butchers
him. Afterwards he gives that
Business to the Fox, Who
more cunning,

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astutior, *cùm* longè more cunning, *when* by far
optimâ Parte *propositâ*, refer- the best Part being proposed, she had
vavisset *vix* minimam, reserved scarce a very small one,
Leo rogat, à Quo sic the Lion asks, by Whom so
docta? Cui Illa inquit, taught? To Whom She says,
Calamitas Asini docuit the Calamity of the Asis has taught
Me. Me.

MOR.
Ille est Felix, Quem aliena
Pericula faciunt cautum.

MOR.
He is Happy, Whom others
Dangers make cautious.

F A B L E LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆDUS *prospectans* è
Fenestrâ audebat
laceffere Lupum *prætereun-*
tem Convitiis; Cui
Lupus ait, Scelestè, Tu
non convitiaris Mibi, sed
Locus.

A KID looking out of
a Window dared
to provoke a Wolf passing
by with Revilings; to Whom
the Wolf says, Wretch, Thou
dost not revile Me, but
the Place.

MOR.
Tempus & Locus semper
addunt Audaciam Homini.

MOR.
Time and Place always
add Boldness to a Man.

F A B L E LVII.

De Leone & Caprà.

Of the Lion and the Goat.

LEO *fortè* conspicua-
tus Capram ambulan-
tem *editâ* Rupe monet,
ut *descendat* in *viride*
Pratum: Capra inquit, For-
tasse facerem, si Tu abes-
ses; Qui non suades
Mibi

THE LION by chance having
seen a Goat walk-
ing on a high Rock advises,
that she would descend into the green
Pasture: The Goat says, Per-
haps I should do it if You was
away; Who do not persuade
Me

SELECT FABLES OF ÆSOP. 41

Mibi istud, ut Ego capiam ullam Voluptatem inde ; sed ut Tu habeas, Quod famelicus voras. *Me to that, that I may take any Pleasure thence ; but that Thou mayst have, What being hungry Thou mayst devour.*

MOR.

MOR.

Ne habeas Fidem omnibus ; nam Quidam non consulunt Tibi, sed Sibi. *Do not have Faith in all ; for Some do not consult for You, but for themselves.*

F A B L E LVIII.

De VULTURE aliisque AVIBUS.

Of the VULTURE and other BIRDS.

VUltrur *adsmulat, Se celebrare annum Natalem ; invitatur Aviculas ad Cœnam ; ferè omnes veniunt ; accipit venientes magno Plausu Favoribusque : Vultur laniat acceptas.*

THE Vulture *feigns, that He would celebrate his annual Birth-Day ; He invites the little Birds to Supper ; almost all come ; He receives them coming with great Applause and Favours : The Vulture butchers them received.*

MOR.

MOR.

Omnes non sunt Amici, Qui dicunt blandè, aut simulant, Se facere benigne. *All are not Friends, Who speak fairly, or pretend, that They will do kindly.*

F A B L E LIX.

De ANSERIBUS & GRUIBUS.

Of the GEESE and the CRANES.

ANseres *pascebantur simul cum Gruibus eodem Agro. Grues conspiciantur*

THE Geese *were fed at the same time with the Cranes in the same Field. The Cranes having seen*

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conspicatæ Rusticos, *having seen* the Countrymen,
leves avolant; *Anseres* being light fly away; *The Geese*
capiuntur, Qui impediti are taken, *Who hindered*
Onerè Corporis, non pote- with Burden of Body, were
rant subvolare. not able to fly away.

MOR.

Urbe expugnata ab Ho-
 stibus, Inops facile subdu-
 cit Se; at Dives captus
 servit. In Bello Divitiæ sunt
 magis Oneri quàm Usui.

MOR.

A City being besieged by Ene-
 mies, the poor Man easily with-
 draws Himself; but the Rich taken
 serves. In War Riches are
 more for a Burden than an Use.

F A B L E LX.

De Anu & Ancillis.

Of the old Woman and her Maids.

Quædam Anus habebat
 Domi complures
 Ancillas, quas quotidie
 excitabat ad Opus ad Can-
 tum Galli, Quem habebat
 Domi, antequam lucefce-
 ret. Ancilla tandem
 commotæ Tædio
 quotidiani Negotii obtrun-
 cant Gallum, sperantes jam,
 Illo necato, Sese dormitu-
 ras usque ad Meridiem; sed
 hæc Spes decepit Eas; nam
 Heræ, ut rescivit,
 Gallum interemptum, dein-
 ceptus jubet Eas surgere
 intempertâ Nocte.

A Certain old Woman had
 at Home many
 Maids, whom daily
 she rouzed to Work at the Crow-
 ing of a Cock, which she had
 at Home, before that it was
 light. The Maids at length
 moved with the Wearisomness
 of their daily Business be-
 head the Cock, hoping now,
 He being killed, that They should
 sleep even to Mid-day; but
 this Hope deceived Them; for
 the Mistress, as soon as she knew,
 that the Cock was killed, thence-
 forwards commands Them to rise
 at Mid-night.

MOR.

Non Pauci, dum student
 evitare Malum, incidunt in
 gravius.

MOR.

Not a few, whilst they study
 to avoid an Evil, fall into
 a heavier.

F A B L E

F A B L E LXI.

De ASINO & EQUO. Of the Ass and the HORSE.

A Sinus putabat Equum beatum, quòd esset pinguis, & degeret in Otio; verò dicebat Se infelicem, quòd esset macilentus, & strigosus, & quotidie exerceretur ab immiti Hero in ferendis Oneribus. Haud multò post conclamant ad Arma; tum Equus non repulit Frænum Ore, Equitem Dorso, nec Telum Corpore. Asinus, Hoc viso, agebat magnas Gratias Diis, quòd non fecissent Se Equum, sed Asinum.

MOR.

Sunt Miseri, Quos Vulgus judicat beatos; & non Pauci sunt beati, Qui putant Se miserrimos. Sutor crepidarius dicit Regem felicem, non considerans in quantas Res & Sollicitudines distrahitur, dum interim Ipse cantillat eum optimâ Paupertate.

THE Ass thought the Horse happy, because he was fat and lived in Idleness; but he called Himself unhappy, because He was lean, and raw-boned, and daily was exercised by an unmerciful Master in bearing Burdens. Not much after they cry to Arms; then the Horse drove not back the Bridle from his Mouth, the Horseman from his Back, nor the Dart from his Body. The Ass, This being seen, gave great Thanks to the Gods, that they had not made him a Horse, but an Ass.

MOR.

They are miserable, Whom the Vulgar judges happy; and not a few are happy, Who think Themselves most miserable. The Cobler calls the King happy, not considering into how great Affairs and Troubles he is drawn, whilst in the mean time He sings with his best Poverty.

F A B L E LXII.

De LEONE & TAURO.

Of the LION and the BULL.

TAurus fugiens Leonem incidit in Hircum; Is minitabatur Cornu & caperatâ Fronte: Ad Quem Taurus plenus Irâ inquit, Tua Frons contracta in Rugas non territat Me; sed metuo immanem Leonem, Qui nisi hæeret me Tergo jam scires esse non ita parvam Rem pugnare cum Tauro.

THE Bull flying the Lion fell upon the Goat; He threatened with his Horn and wrinkled Brow: To Whom the Bull full of Anger said, Thy Brow contracted into Wrinkles does not affright Me; but I fear a vast Lion, Who unless he stuck to my Back, now you should know that it is not so little a Thing to fight with a Bull.

MOR.

Calamitas non est addenda calamitosis. Est Miser fat, Qui est semel miser.

MOR.

Calamity is not to be added to the calamitous. He is miserable enough, Who is once miserable.

F A B L E LXIII.

De TESTITUDINE & AQUILA.

Of the TORTOISE and the EAGLE.

TÆdium reptandi occupaverat Testitudinem; si Quis tolleret Eam in Cælum, pollicetur Baccas rubri Maris. Aquila sustulit Eam; poscit Præmium; & fodit Eam non habentem Unguibus. Ita, Testudo, Quæ concupivit videre Astra, reliquit Vitam in Astris.

Weariness of creeping had seized the Tortoise; if any One would lift up Her into Heaven, She promises the Pearls of the red Sea. The Eagle took up Her; demands the Reward; and pierces Her not having it with her Talons. Thus, the Tortoise, Which desired to see the Stars, left her Life in the Stars.

MOR.

MOR.

Sis contentus tuâ Sorte.
Fuere Nonnulli, Qui,
si mansissent humiles,
fuiſſent tuti; facti sublimes,
inciderunt in Pericula.

MOR.

Be contented with thy Lot.
There have been Some, Who,
if they had remained low,
would have been safe; become high,
have fallen into Dangers.

FABLE LXIV.

De CANCRO & ejus
MATRE.

Of the CRAB and his
MOTHER.

MATER monet Cancrum
retrogradum, ut
eat antroſum. Filius
reſpondet, Mater, I præ,
ſequar.

THE Mother adviſes the Crab
going backwards, that
He would go forwards. The Son
answers, Mother, go you before,
I will follow.

MOR.

Reprehenderis
Vitii, cujus
queas reprehendi.

Nullum
Ipſe

MOR.

You ſhould reprehend no One
of a Vice, of which You Yourſelf
may be reprehended.

FABLE LXV.

De SOLE & AQUI-
LONE.

Of the SUN and the NORTH-
WIND.

SOL & Aquilo
certant, Uter ſit
fortior. Eſt conventum
ab Illis experiri Vires in
Viatoſem; ut ſerat
Palſam, Qui excuſſerit
Manticam. Boreas aggre-
ditur Viatoſem horriſono
Nimbo; at Ille non deſiſtit
duplicare Amictum gradi-
endo.

THE Sun & the North-Wind
ſtrive, Whether is
the ſtronger. It is agreed
by Them to try their Strength upon
a Traveller; that He bear
the Palm, Who ſhall have ſhaken off
his Cloak. Boreas ſets up-
on the Traveller with a rattling
Cloud; but He does not deſiſt
to double his Cloak in going
on.

endo. Sol experitur suas
Vires, Nimboque paulatim
evicto, ^{emittit}
Radios. Viator incipit
estuarē, sudare, anhelare :
Tandem nequies progredi
residet sub frondoso Nemore.
Ita Victoria contigit Soli.

on. The Sun tries his
Strength, and the Storm little by little
being overcome, sends forth
his Beams. The Traveller begins
to grow hot, to sweat, to pant :
At length not being able to go on
He sits down under a shady Grove.
Thus the Victory fell to the Sun.

MOR.

Id sepe obtinetur Man-
suetudine, Quod non potest
extorqueri Vi.

MOR.

That often is obtained by Gen-
tleness, which is not able
to be extorted by Force.

F A B L E LXVI.

De ASINO.

Of the Ass.

ASINUS venit in Sylvam,
offendit Exuvias Le-
oni, ^{Quibus} indutus
venit in Pascua, terri-
at & fugat Greges
& Armenta. Venit, Qui
perdiderat, queritat suum
Asinum. Asinus, Hero viso,
accurrit, imò incur-
rit suo Rugitu. At
Herus Auriculis prebensis,
Quæ extabant, inquit,
Mi Aselle, possis falle-
re Alios, Ego probè novi Te.

THE Ass comes into the Wood,
finds the Skin of a Li-
on, with Which being clad
He comes into the Pastures, af-
frights and puts to Flight the Flocks
and Herds. He comes, Who
had lost him, seeks his
Ass. The Ass, his Master being seen,
runs to him, nay runs upon
Him with his Braying. But
the Master his Ears being held,
Which stood out, says,
My Ass, thou mayst be able to de-
ceive Others, I full well know Thee,

MOR.

Ne simules Te esse, Quod
non es ; non doctum, cum
sis indoctus ; non jactes
Te divitem & nobilem, cum
sis pauper & ignobilis ;
etenim, vero comperto,
rideberis.

MOR.

Do not feign Thyself to be, What
thou art not ; not learned, when
thou art unlearned ; do not boast
Thyself rich and noble, when
Thou art poor and ignoble ;
for, the Truth being found,
thou wilt be laughed at.

F A B L E

F A B L E LXVII.

De mordaci CANE.

Of the biting Dog.

DOminus alligavit Nola
Cani subinde mordenti
Homines, ut Quisq; caveret
Sibi. Canis, ratus
Id Decus tributum suæ
Virtuti, despicit suos Popu-
lares. Aliquis jam gravis
Ætate & Auctoritate accedit
ad hunc Canem, monens
Eum, ne erret; nam
inquit, Ista Nola est data
Tibi in Dedecus, non in
Decus.

THE Master tied a little Bell
to the Dog often biting
Men, that every one should take heed
to Himself. The Dog, thinking
That an Ornament given to his
Virtue, despises his Neigh-
bours. One now grave
with Age and Authority comes
to this Dog, advising
Him, that he err not; for
says he, That little Bell is given
to Thee for a Disgrace, not for
a Grace.

MOR.

Gloriosus interdum
ducit Id Laudi Sibi,
Quod est Vituperio Ipsi.

MOR.

The Vain-glorious sometimes
takes That for a Praise to Himself,
Which is for a Disgrace to Him.

F A B L E LXVIII.

De CAMELO.

Of the CAMEL.

CAmelus despiciens Se
querebatur, Tauros ire
infignes geminis Cornibus;
Se inermem esse objectum
cæteris Animalibus; orat
Jovem donare Cornua Sibi:
Jupiter ridet Stultitiam
Cameli, nec modò negat
Votum Cameli, verùm &
decurtat Auriculas Bestiæ.

THE Camel despising Himself
complained, that the Bulls went
remarkable with two Horns;
that He without Arms was exposed
to the other Animals; He prays
Jupiter to give Horns to Him:
Jupiter laughs at the Folly
of the Camel, nor only denies
the Wish of the Camel, but also
crops the Ears of the Beast.

MOR.

MOR.
 Quisque fit contentus
 suâ Fortunâ : Etenim
 Multi secuti meliorem,
 incurrere pejorem.

MOR.
 Let every One be contented
 with his own Fortune : For
 Many having followed a better,
 have run into a worse.

F A B L E LXIX.

De duobus AMICIS &
 URSO.

Of the two FRIENDS and
 the BEAR.

DUO Amici faciunt
 Iter ; Ursus occur-
 rit in Itinere ; Unus scandens
 Arborem evitat Periculum ;
 Alter, cum non esset
 Spes Fugæ, procidens
 simulat Se mortuum. Ursus
 accedit, & olfacit Aures &
 Os. Homine continente
 Spiritum & Motum, Ursus,
 Qui parcat Mortuis, credens
 Eum esse mortuum, abibat.
 Postea Socio percontante
 quidnam Bestia dixisset Illi
 accumbenti in Aures, ait,
 Monuisse Hoc, ne un-
 quam facerem Iter
 cum Amicis istius Modi.

TWO Friends make
 a Journey ; a Bear meets
 them in the Road ; One climbing up
 a Tree shuns the Danger ;
 The other, when there was not
 Hope of Flight, falling down
 feigns Himself Dead. The Bear
 comes, and smells to his Ears and
 Mouth. The Man holding in
 Breath and Motion, The Bear,
 Which spares the dead, believing
 that He was Dead, went away.
 Afterwards the Companion asking
 what the Beast had said to Him
 lying down in his Ear, He says,
 that He had advised This, that
 I should not ever make a Journey
 with Friends of this Kind.

MOR.

MOR.

Adversæ Res & Pericula
 designant verum Amicum. Adverse Things and Dangers
 show the true Friend.

F A B L E LXX.

De Rustico & Fortunâ. Of the Countryman and Fortune.

RUSTICUS, *cùm*
araret, offendebat
 Thefaurum in Sulcis. *For-*
tuna videns, Nihil Honoris
haberi Sibi, ita locuta est
Secum: Thefauro reperto,
Stolidus non est gratus; at
eo ipso Thefauro amisso,
sollicitabit Me primam
omnium Votis &
Clamoribus.

THE Countryman, *when*
 He ploughed, *found*
 Treasure in the Furrows. *For-*
tune seeing, that Nothing of Honour
was had to Her, thus spake
with Herself: Treasures being found,
 the Fool is not grateful; *but*
 that self-same Treasure being lost,
 He will solicit *Me* first,
 of all with Vows and
 Clamours.

MOR.

Beneficio accepto, simus
grati Merenti bene de
Nobis; Etenim Ingratitudo
est digna privari etiam
Beneficio, Quod modò
acceperit.

MOR.

A Benefit being received, let us be
grateful to Him deserving well of
Us; For Ingratitude
is worthy to be deprived even
of the Benefit, Which lately
it may have received.

F A B L E LXXI.

De PAVONE & GRUE. Of the Peacock and the Crane.

PAVO & Grus
cœnant unâ: Pavo
jaçtat Se, ostentat Caudam:
Grus fatetur Pavonem
esse formosissimis Pennis;
tamen Se penetrare Nubes
animoso Volatu, dum Pa-
vo vix supervolat Tecta.

THE Peacock and the Crane
sup together: The Peacock
boasts Himself, shows his Tail:
 The Crane confesses the Peacock
to be of most beautiful Feathers;
 yet that He pierced the Clouds
 with a bold Flight, whilst the Pea-
 cock scarce flies over the Houses.

MOR.

MOR.

Nemo contempserit Al-
terum : est cuique sua
Dos ; est cuique sua
Virtus : Qui caret tuâ
Virtute, forsitan habeat Eam,
Quâ Tu careas.

MOR.

No man should have despised Ano-
ther : there is to every one his own
Portion ; there is to every one his own
Virtue : He who wanteth thy
Virtue, perhaps may have That
Which thou mayst want.

F A B L E LXXII.

De QUERCU &
ARUNDINE.

Of the OAK and
the REED.

Q Uercus effracta va-
lidiore Noto,
præcipitatur in Flumen, &
dum fluitat, fortè hæret
suis Ramis in Arundine ;
miratur, Arundinem stare
incolumem in tanto Turbine.
Hæc respondet, Se esse
tutam suâ Flexibilitate ;
Se cedere Noto,
Boreæ ; omni Flatui ;
nec esse Mirum, quòd
Quercus exciderit, Quæ
concupivit non cedere, sed
resistere.

T HE Oak being broken by the
stronger South Wind,
is thrown into the River, and,
whilst She flows, by Chance sticks
by her Boughs upon a Reed ;
she wonders, that a Reed stood
safe in so great a Whirlwind.
She answers, that She was
safe by her Flexibility ;
that She yielded to Notus,
to Boreas ; to every Blast ;
nor was it a Wonder, that
the Oak should fall, Who
desired not to yield, but
to resist.

MOR.

Ne resistas Potentiori,
sed vincas Hunc cedendo,
& ferendo.

MOR.

Do not resist One more powerful,
but overcome Him by yielding,
and bearing.

F A B L E LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO litigat cum
Venatore; præfert suam
Fortitudinem Fortitudini
Hominis. Post longa Fur-
gia Venator ducit Leonem
ad Mausoleum, in Quo Leo
erat sculptus deponens
Caput in Gremium Viri.
Fera negat Id esse satis
Indicii; nam ait, Homines
sculperre Quod vellent;
quod si Leones forent Arti-
fices, Virum jam iri
sculptum sub Pedibus
Leonis.

THE Lion contends with
the Hunter; He prefers his
Strength to the Strength
of Man. After long Dis-
putes the Hunter leads the Lion
to a Tomb, on Which a Lion
was carved laying down
his Head on the Lap of a Man.
The Beast denies that to be enough
Proof; for he says, that Men
carved What they would;
but if Lions were Arti-
ficers, that the Man now would be
carved under the Feet
of the Lion.

MOR.

Quisque, quoad potest,
& dicit, & facit Id, Quod
putat prodesse sue
Causæ & Parti.

MOR.

Every One, as much as he is able,
both says, and does That, Which
he thinks to be profitable to his
Cause and Party.

F A B L E LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

PUer sedebat flens apud
Puteum; Fur rogat
Causam flendi; Puer dicit,
Fune rupto, Urnam
Auri incidisse in Aquas.
Homo exiit Se, insilit
in Puteum, quærit. Vase
non invento, conscendit,
atq;

A Boy sat weeping at
a Well; A Thief asks
the Cause of his weeping; the Boy says,
the Rope being broke, that an Urn
of Gold had fallen into the Waters.
The Man undresses Himself, leaps
into the Well, seeks for it. The Vessel
not being found, He comes up,
and

H

atq; ibi nec invenit Pue- and there neither does He find the
rum, nec suam Tunicam : Boy, nor his own Coat :
Quippe Puer, Tunicâ sub- For the Boy, the Coat being taken
latâ, fugerat. away, had fled.

MOR.

Interdam falluntur,
Qui solent fallere.

MOR.

Sometimes they are deceived,
Who are wont to deceive.

F A B L E LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habebat
Juvencum impatien-
tem omnis Vinculi & Fugii :
Homo astutus resecat
Cornua Bestiæ ; nam
petebat Cornibus ; tum
jungit non Currui, sed
Aratro, ne pulsaret
Herum Calcibus, ut
solebat. Ipse tenet Stivam,
gaudens, effecisse
Industriâ, ut jam foret
tutus & à Cornibus, & ab
Ungulis. Sed Quid evenit ?
Taurus subinde resistens
spargendo Arenam opplet
Os & Caput Rusti-
ci Eâ.

A COUNTRYMAN had
a Steer impa-
tient of every Chain and Yoke :
The Man a little cunning cuts off
the Horns of the Beast ; for
he struck with his Horns ; then
He joins him not to the Cart, but
to the Plough, that he should not strike
his Master with his Heels, as
He was wont. He holds the Plough,
rejoicing, that He had effected
by Industry, that now he should be
safe both from Horns, and from
Hoofs. But What happened ?
The Bullock frequently resisting
by scattering the Sand fills
the Mouth and Head of the Coun-
tryman with it.

MOR.

Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullâ Arte, aut
Consilio.

MOR.

Some are so in-
tractable, that They cannot
be managed by any Art, or
Counsel.

F A B L E

F A B L E LXXVI.

De SATYRO & VIATORE. | Of the SATYR and the TRAVELLER.

SAtyrus, Qui olim erat habitus Deus Nemorum, miseratus Viatorem obrutum Nive, atq; enectum Algore, ducit in suum Antrum; fovet Igne. At, dum spirat in Manus, percontatur Causam; Qui respondens inquit, ut calefiant. Postea, cum accumberent, Viator sufflat in Pultem, Quod interrogatus cur faceret, inquit, ut frigescat. Tum continuo Satyrus ejiciens Viatorem inquit, Nolo, ut Ille sit in meo Antro, Cui fit tam diversum Os.

ASatyr, Who formerly was accounted a God of the Woods, having pitied a Traveller covered with Snow, and almost dead with Cold, leads Him into his Cave; cherishes Him with a Fire. But, whilst He breathes into his Hands, He enquires the Cause; Who answering says, that they may be warm. Afterwards, when they laid down, the Traveller blows into his Porridge, Which being asked why He did, He said, that It may grow cool. Then immediately the Satyr casting out the Traveller says, I am not willing, that He be in my Cave, Who has so different a Mouth.

MOR.

Evita bilinguem Hominem,
Qui est Proteus in Sermone.

MOR.

Avoid a double-tongued Man,
Who is a Proteus in Discourse.

F A B L E LXXVII.

De TAURO & MURE. | Of the BULL and the MOUSE.

MUS momorderat Pedem Tauri, fugiens in suum Antrum. Taurus vibrat Cornua, querit Hostem, videt nusquam. Mus irridet Eum; inquit,

THE Mouse had bit the Foot of the Bull, flying into his Hole. The Bull brandishes his Horns, seeks his Enemy, sees him nowhere. The Mouse laughs at Him; says

54 SELECT FABLES OF ÆSOP.

inquit, quia es robustus, ac vastus, idcirco non contempseris Quemvis; nunc eximius Mus læsit Te, & quidem gratis. says He, because thou art robust, and big, therefore you should not have despised any One; now a little Mouse has hurt Thee, and indeed gratis.

MOR.

Nemo pendat Hostem Flocci.

MOR.

Let no Man rate his Enemy at a Lock of Wool.

F A B L E LXXVIII.

De RUSTICO & HERCULE.

Of the COUNTRYMAN and HERCULES.

CURRUS Rustici hæret in profundo Luto. Mox supinus implorat Deum Herculem; Vox intonat è Cælo, Ineptè, flagella tuos Equos, & Ipse annitere Rotis, atq; tum Hercules vocatus aderit.

THE Waggon of a Countryman sticks in a deep Clay. By and by laying along He implores the God Hercules; a Voice thunders out of Heaven, Fool, whip thy Horses, and Thyself try at the Wheels, and then Hercules being called will be present.

MOR.

Otiosa Vota profunt Nil; Quæ sanè Deus non audit. Ipse juva Teipsum, tum Deus juvabit Te.

MOR.

Idle Vows profit Nothing; Which indeed God does not hear. Thyself help Thyself, then God will help Thee.

F A B L E LXXIX.

De Cicadâ & Formicâ.

Of the Grasshopper and the Pismire.

CUM Cicada cantet per Æstatem, Formica exercet suam Messem, trahens

WHEN the Grasshopper sings in the Summer, the Ant exercises her Harvest, drawing

*hens Grana in Antrum,
Que reponit in Hyemem.
Brumâ sæviente, famelica
Cicada venit ad Formicam,
& mendicat Victum. Formica
renuit, dicitans, Sese labora-
viffe, dum Illa cantabat.*

MOR.

*Qui est segnis in Juventâ,
egebit in Senectâ ; & Qui
non parcit, mox mendicabit.*

*ing the Grains into a Hole,
Which She lays up against Winter.
The Winter raging, the famished
Grashopper comes to the Ant,
and begs Victuals. The Ant
refuses, saying, that She had labour-
ed, whilst She sung.*

MOR.

*Who is slothful in Youth,
shall want in Age ; and Who
doth not spare, by and by shall beg.*

F A B L E LXXX.

De CANE & LEONE.

Of the DOG and the LION.

CANIS *jocans* occurrit
*Leoni, quid Tu ex-
haustus Inediâ percurris
Sylvas & Devia ? specta
Me pinguem, & nitidum,
atque consequor Hæc, non
Labore, sed Otio. Tum
Leo inquit, Tu quidem
habes tuas Epulas, sed
Stolide, habes etiam Vincula ;
Esto Tu Servus, Qui potes
servire ; Ego quidem, sum
liber, nec volo servire.*

MOR.

*Leo respondit pulchrè :
Etenim Libertas est potior
omnibus Rebus.*

ADOG *joking* meets
*a Lion, why dost Thou ex-
hausted with Want run thro'
the Woods and By-places ? see
Me fat, and sleek,
and I obtain these Things, not
by Labour, but by Idleness. Then
the Lion says, Thou indeed
hast thy Dainties, but
Fool, Thou hast also Chains ;
Be Thou a Slave, Who art able
to serve ; I indeed, am
free, nor am I willing to serve.*

MOR.

*The Lion answered beautifully :
For Liberty is better
than all Things.*

F A B L E LXXXI.

De PISCIBUS.

Of the FISHES.

Fluvialis Piscis est correptus per Vim Fluminis in Mare, ubi efferens suam Nobilitatem, pendeat omne marinum Genus vili. Phoca non tulit Hoc, sed ait, Tunc fore Indicium Nobilitatis, si captus, portetur ad Forum cum Phocâ; Se iri emptum à Nobilibus, autem Illum à Plebe.

A River Fish is borne down by the Force of the River into the Sea, where extolling his Nobility, He valued all the Sea Race at a low Rate. The Seal bore not This, but said, Then would be a Proof of Nobility, if taken. He should be carried to Market with a Seal; that He should be bought by Nobles, but He by the common People.

MOR.

Multi sunt sic capti Libidine Glorie, ut Ipsi jactent Se. Sed Laus sui Oris non datur Homini Laudi, at excipitur cum Risu Auditorum.

MOR.

Many are so taken with the Lust of Glory, that They boast Themselves. But the Praise of his own Mouth is not given to a Man for a Praise, but is received with the Laughter of the Hearers.

F A B L E LXXXII.

De Pardo & Vulpeculâ.

Of the Leopard and the Fox.

Pardus, Cui est pictum Tergum, ceteris Feris, etiam Leonibus despectis ab Eo, intumescebat. Vulpecula accedit ad Hunc, suadet non superbire, dicens quidem, Illi esse speciosam Pellem, verò Sibi esse speciosam Mentem.

THE Leopard, Who has a painted Back, the other Beasts, even the Lions being despised by Him, was puffed up. The Fox comes to Him, persuades Him not to be proud, saying indeed, that He had a fine Skin, but He had a fine Mind.

MOR.

MOR.

Est Discrimen & Ordo
Bonorum : Bona
Corporis præstant Bonis
Fortunæ ; sed Bona Animi
sunt præferenda His.

MOR.

There is a Difference and Order
of good Things : The Goods
of the Body excel the Goods
of Fortune ; but the Goods of the Mind
are to be preferred to These.

F A B L E LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM Vulpes in Collo-
quio, Quod Illi erat
cum Fele, jactaret, Sibi
esse varias Technas, adeo
ut haberet vel Peram
refertam Dolis : Autem
Felis respondit, Sibi esse
duntaxat unicam Artem, Cui
fideret, si esset
Quid Discriminis. Inter con-
fabulandum repente
Tumultus Canum accurren-
tium auditur : Ibi Felis
subilit in altissimam
Arborem ; interim Vulpes
cincta Canibus capitur.

WHEN the Fox in a Dis-
course, Which He had
with the Cat, boasted, that He
had various Shifts, so
that He had even a Budget
full of Tricks : But
the Cat answered, That She had
only one Art, to which
She trusted, if there was
any Thing of Danger. In the Dis-
course suddenly
the Noise of the Dogs run-
ning is heard : Then the Cat
leaps into a very high
Tree ; in the mean time the Fox
surrounded by the Dogs is taken.

MOR.

Fabula innuit, nonnun-
quam unicum Consilium,
modo sit verum, & efficax,
esse præstabilius quam plures
Dolos, & frivola Consilia.

MOR.

The Fable intimates, that some-
times one Design,
so that it be true, and effectual,
is better than more
Tricks, and frivolous Designs.

F A B L E LXXXIV.

De REGE & SIMIIS.

Of the KING and the APES.

Quidam Ægyptius Rex instituit aliquot Simias, ut perdiscerent Actionem saltandi. Nam, ut nullum Animal accedit propius ad Figuram Hominis, ita nec aliud imitatur humanos Actus aut melius, aut libentius. Itaque protinus edoctæ Artem saltandi, ceperunt saltare, indutæ purpureis Vestimentis, ac personatæ; & Spectaculum jam placebat longo Tempore in mirum Modum; donec Quispiam è Spectatoribus facetus abjecit Nuces in Medium, Quas habebat clanculum in Loculis. Ibi statim Simiæ, simul atque vidissent Nuces, oblita Choreæ, ceperunt esse Id, Quod fuerant antea, ac repente è Saltatricibus redierunt in Simias; & Personis & Vestibus dilaceratis, pugnabant inter Se pro Nucibus, non sine maximo Risu Spectatorum.

MOR.

Hæc Fabula admonet,
Ornamenta Fortunæ
non mutare Ingenium
Hominis.

A Certain Egyptian King appointed some Apes, that they should learn the Action of Dancing. For, as no Animal cometh nearer to the Figure of a Man, so neither any other imitates human Actions either better, or more willingly. Therefore presently being taught the Art of Dancing, They began to dance, clothed in purple Vestments, and masked; and the Sight now pleased for a long Time after a wonderful Manner; till One of the Spectators facetious threw Nuts into the Middle, Which he had privately in his Pockets. Then presently the Apes, as soon as They saw the Nuts, having forgot the Dance, began to be That, Which they had been before, and suddenly from Dancers returned into Apes; and their Masks and Clothes being torn, they fought among Themselves for the Nuts, not without the greatest Laughter of the Spectators.

MOR.

This Fable admonisheth,
that the Ornaments of Fortune
do not change the Disposition
of a Man.

F A B L E

F A B L E LXXXV.

De ASINO & VIATORIBUS.

Of the Ass and the TRAVELLERS.

DUO Quidam, cùm fortè invenirent Asinum in Sylvâ, cœperunt contendere inter Se, Uter Eorum abduceret Eum Domum, uti suum; nam videbatur pariter objectus Utriq; à Fortunâ. Interim, Illis altercantibus invicem, Asinus abduxit Se, ac Neuter potitus est Eo.

TWO certain Men, when by chance they found an Ass in a Wood, began to contend between Themselves, Whether of them should lead Him Home, as his own; for he seemed equally offered to Either by Fortune. In the meantime, They wrangling by Turns, the Ass withdrew Himself, and Neither obtained Him.

MOR.

MOR.

Quidam excidunt à presentibus Commodis, Quibus nesciunt uti ob Inscitiam.

Some fall from present Advantages, Which they know not how to use thro' Ignorance.

F A B L E LXXXVI.

De CORVO & LUPIS.

Of the CROW and the WOLVES.

CORVUS comitatur Lupos per ardua Fuga Montium; postulat Partem Prædæ Sibi, quia secutus esset, & non destitisset Eos ullo Tempore. Deinde est repulsus à Lupis, quia non minùs voraret Extâ Luporum, si occiderentur, quàm Extâ cæterorum Animalium.

THE CROW accompanies the Wolves thro' the high Tops of the Mountains; He demands a Part of the Prey for Himself, because he had followed, and had not forsook Them at any Time. Then he is repulsed by the Wolves, because no less would he devour the Entrails of the Wolves, if they should be slain, than the Entrails of other Animals.

I

MOR.

MOR.

Non *Quid* agamus est
semper *inspiciendum*; sed
quo *Animo* simus, cum
agamus.

MOR.

Not *What* We may do is
always to be looked into; but
of *What* Mind *We* be, when
We do it.

F A B L E LXXXVII.

De MURE nato in
Cistâ.

Of the MOUSE born in the
Chest.

MUS natus in Cistâ
duxerat ferè omnem
Vitam ibi, pastus Nucibus,
Quæ solebant seruari in
Eâ. Autem, dum ludens
circa Oras Cistæ
decidisset, & quæreret
Ascensum, reperit Epulas
lautissimè paratas, Quas
cum cœpisset gustare,
inquit, Quàm stolidus fui
hactenus, Qui credebam
esse Nihil in toto
Orbe melius meâ Cistulâ?
Ecce! quàm vescor suavi-
oribus Cibis hic!

A Mouse born in a Chest
had led almost all
his Life there, sed with Nuts,
Which were wont to be kept in
It. But, whilst playing
about the Edges of the Chest
He fell down, and tried at
getting up, He found Dainties
most sumptuously prepared, Which
when He had began to taste,
He said, How foolish have I been
hitherto, Who believed
there was nothing in the whole
World better than my Chest?
Behold! how I am fed with sweet-
er Meats here!

MOR.

Hæc Fabula indicat, Pa-
triam non diligendam ita,
ut non adeamus ea Loca,
ubi possimus esse beatio-
res.

MOR.

This Fable shows, that a Coun-
try is not to be beloved so,
that We may not go to those Places,
where We may be able to be more
happy.

F A B L E LXXXVIII.

*De Rustico impetrante,
ut Triticum nasceretur
absque Aristis.*

*Of the COUNTRYMAN obtaining,
that Wheat should grow
without Beards.*

Quidam Rusticus im-
petraverat à Cerere,
ut Triticum nasceretur absq;
Aristis, ne læderet
Manus Metentium &
Triturantium; Quod, cum
inavit, est depastum à
minutis Avibus: Tum Ru-
sticus inquit, Quàm dignè
patior! Qui Causà
parvæ commoditatis perdidit
etiam maxima Emolumen-
ta.

A Certain Countryman had ob-
tained from Ceres,
that Wheat should grow without
Beards, that it might not hurt
the Hands of the Reapers and
Threshers; Which, when
it grew ripe, was eat up by
the small Birds: Then the Coun-
tryman said, How worthily
I suffer! Who for the Sake
of a small Commodity have lost
even the greatest Advanta-
ges.

MOR.

MOR.

*Fabula indicat, parva
Incommoda pensanda
majori Utilitate.*

*The Fable shows, that small
Disadvantages are to be weighed
with a greater Profit.*

F A B L E LXXXIX.

*De ACCIPITRE insequente
COLUMBAM.*

*Of the HAWK pursuing
the PIGEON.*

CUM Accipiter inse-
queretur Columbam
præcipiti Volatu, ingres-
sus quandam Villam est
captus à Rustico, Quem
obsecrabat blandè, ut
dimitteret Se; nam,
dixit, non læsi Te.
Cui Rusticus respon-
dit, nec Hæc læserat Te.

WHEN the Hawk pur-
sued the Pigeon
with a speedy Flight, having en-
tered a certain Village He was
taken by a Countryman, Whom
He besought fairly, that
He would dismiss Him; for,
said He, I have not hurt Thee.
To whom the Countryman an-
swered, nor had She hurt Thee.

MOR.

MOR.

Fabula indicat, Eos
puniri meritò, Qui conan-
tur lædere innocentes.

MOR.

The Fable shows, that They
are punished deservedly, Who en-
deavour to hurt the Innocent.

F A B L E X C.

De RUSTICO transi-
turo Amnem.

Of the COUNTRYMAN about to
pass over a RIVER.

Rusticus transiturus
Torrentem, Qui fortè
excreverat Imbris,
quærebat Vadum, & cum
tentavisset eam Partem
Fluminis, Quæ videbatur
quietior, & placidior,
reperit Eam altiorem, quàm
fuerat opinatus; rursus
adinvenit brevior, &
tutior Partem; ibi Flu-
vius decurrebat majori
Strepitu Aquarum: Tum
inquit Secum, Quàm
tutius possumus credere
nostram Vitam in clamorosis
Aquis, quàm in quietis &
silentibus.

A Countryman about to pass over
a Torrent, Which by Chance
had increased by the Showers,
sought a Shallow, and when
He had tried that Part
of the River, Which seemed
more quiet, and smooth,
he found It deeper, than
He had thought; again
He came to a shallower, and
safer Part; there the Ri-
ver ran down with a greater
Noise of Waters: Then
He said with Himself, How
more safely are we able to trust
Our Life in the clamorous
Waters, than in the quiet and
silent.

MOR.

Admonemur hæc
Fabulâ, ut extimescamus
Homines verbosos, & mi-
naces, minùs quàm quietos.

MOR.

We are admonished by this
Fable, that We should fear
Men verbose, and threat-
ning, less than the quiet.

F A B L E XCI.

De COLUMBA & PICA. *Of the PIGEON and the MAGPIE.*

Columbâ interrogata à Picâ, Quid induceret eam, ut nidificaret semper in eodem Loco, cum ejus Pulli semper surriperentur inde, respondit, Simpli-
citas.

THE Pigeon being asked by the Pie, What could induce Her, that She built always in the same Place, when Her Young always were taken from thence, answered, Simpli-
city.

MOR.

Hæc Fabula indicat, bonos Viros sæpe decipi facile.

MOR.

This Fable shows, that good Men often are deceived easily.

F A B L E XCII.

De ASINO & VITULO. *Of the Ass and the CALF.*

ASinus & Vitulus, cum pascerentur in eodem Prato, præsentiebant hostilem Exercitum adventare Sonitu Campanæ. Tum Vitulus inquit, O Sodalis, fugiamus hinc, ne Hostes abducant Nos Captivos; Cui Asinus respondit, Fuge Tu, Quem Hostes consueverunt occidere, & esse: Nihil interest Asini, Cui ubique eadem Conditio ferendi Oneris est proposita.

THE Ass and the Calf, when they were fed in the same Pasture, perceived an Enemy's Army to approach by the Sound of a Bell. Then the Calf said, O Companion, let us fly hence, lest the Enemies lead away Us Captives; To whom the Ass answered, Fly Thou, Whom the Enemies have been used to slay, and to eat: It is no Interest of the Ass, to Whom every where the same Condition of bearing a Burden is offered.

MOR.

Hæc Fabula admonet Servos, ne formident mag-

MOR.

This Fable warns Servants, that they may not fear greatly.

64 SELECT FABLES OF ÆSOP.

magnoperè mutare Dominos, greatly to change their Lords,
modò futuri non sint provided that the future be not
deteriores prioribus. worse than the former.

F A B L E XCIII.

De VULPE & MULIERI-
BUS edentibus Gallinas.

Of the Fox and the Wo-
MEN eating the Hens.

Vulpes transiens juxta
 quandam Villam,
 conspexit catervam Mulierum
 comedentem alto Silentio
 plurimas Gallinas opiparè
 affatas: Ad Quas conversa
 inquit, Qui Clamores &
 Latratus Canum essent
 contra Me, si Ego facerem
 Quod Vos facitis? Cui
 quædam Anus respondens
 inquit, Nos comedimus Quæ
 sunt Nostra, verò Tu furaris
 aliena.

A FOX passing near
 a certain Village,
 saw a Heap of Women
 eating in deep Silence
 very many Hens daintily
 roasted: To Whom being turned
 He said, What Clamours and
 Barkings of Dogs would be
 against Me, if I did
 What You do? To whom
 a certain old Woman answering
 said, We eat What
 are Ours, but Thou stealest
 other Men's Things.

MOR.

Quod est meum non atti-
net ad Te. Ne furare;
esto contentus tuis Rebus.

MOR.

What is mine does not be-
long to Thee. Do not steal;
be content with thine own Things.

F A B L E XCIV.

De pinguibus CAPONIBUS
& macro.

Of the fat CAPONS
and the lean one.

Quidam Vir nutricave-
 rat complures Capones
 in eodem Ornithoboscio; Qui
 omnes sunt effecti pingues
 præter

A Certain Man had brought
 up very many Capons
 in the same Coop; Who
 all were made fat
 except

præter Unum, Quem Fratres irridebant, ut macilentum. Dominus accepturus nobiles Hospites lauto & sumptuoso Convivio, imperat Coquo, ut interimat, & coquat ex His, Quos invenerit pinguiores. Pingues audientes Hoc afflictabant Sese, dicentes, O si Nos fuissetus macilenti !

MOR.

Hæc Fabula est conficta in Solamen Pauperum, quorum Vita est tutior, quam Vita Divitum.

except One, Which his Brethren laughed at, as lean. The Master about to receive noble Guests in a neat and sumptuous Banquet, commands the Cook, that He should kill and cook out of These, which He should find the fatter. The fat hearing This afflicted Themselves, saying, O if We had been lean !

MOR.

This Fable was invented for the Comfort of the Poor, whose Life is safer, than the Life of the Rich.

F A B L E X C V.

De CYGNO canente in Morte, reprehenso Ciconiâ.

Of the SWAN singing in Death, reprehended by the Stork.

CYgnus moriens interrogabatur à Ciconiâ, cur in Morte, Quam cætera Animalia admodum exhorrent, emitteret Sonos multò suaviores, quam in omni Vitâ ; cum potius deberet esse mæstus. Cui Cygnus inquit, Quia non cruciabor amplius Curâ quærendi Cibi.

THE Swan dying was asked by the Stork, why in Death, Which other Animals so fear, He sent forth Sounds much sweeter, than in all his Life ; when rather He ought to be sad. To whom the Swan said, Because I shall not be tormented longer with the Care of seeking Meat.

MOR.

Hæc Fabula admonet, ne formidemus Mortem ; Quâ omnes Miserie præsentis Vitæ præciduntur.

MOR.

This Fable admonishes, that We do not fear Death ; by Which all the Miseries of the present Life are cut off.

F A B L E

F A B L E X C V I.

De TRABE & BOBUS
trahentibus Eam.

Of the BEAM and the OXEN
drawing It.

ULmea Trabs conquerebatur de Bôbus, dicens, O Ingrati, Ego alui Vos multo Tempore meis Frondibus; verò Vos trahitis Me vestram Nutricem per Saxa & Luta. Cui Boves; Nostra Suspiria & Gemitus & Stimulus, Quo pungimur, possunt docere Te, quòd inviti trahimus Te.

AN Elm Beam complained of the Oxen, saying, O ungrateful, I have fed You a long Time with my Leaves; but You draw Me your Nourisher thro' Stones and Dirt. To Whom the Oxen; Our Sighs and Groans and the Goad, with which We are pricked, are able to teach Thee, that unwilling We draw Thee.

MOR.

Hæc Fabula docet Nos, ne excandescamus in Eos, Qui lædunt Nos, non suâ Sponte.

MOR.

This Fable teaches Us, that we should not be hot against Them, Who hurt Us, not of their own Accord.

F A B L E X C V I I.

De Anguillâ conquerente,
quòd infestaretur magis,
quàm Serpens.

Of the Eel complaining,
that He was infested more
than the Serpent.

Anguilla interrogabat Serpentem, cur, cum essent similes, atq; cognati, Homines tamen insequerentur Se potius quàm Illam: Cui Serpens inquit, quia rarò lædunt Me impunè.

THE Eel asked the Serpent, why, seeing that They were alike, and Kinsfolk, Men yet pursued Him rather than Her: To whom the Serpent said, because seldom do They hurt Me unpunished.

MOR.

MOR.

Hæc Fabula indicat, Eos
solere lædi minùs,
Qui ulciscuntur.

MOR.

This Fable shows, that They
are wont to be hurt less,
Who revenge.

F A B L E XCVIII.

De ASINO, SIMIA, &
TALPA:

Of the ASS, the APE, and
the MOLE.

ASino conquerente, quòd
careret Cornibus; verò
Simia, quòd Cauda deesset
Sibi; Talpa inquit, Ta-
cete, cùm videas Me esse
captum Oculis.

THE Ass complaining, that
He wanted Horns; but
the Ape, that a Tail was wanting
to Him; The Mole said, Hold your
Peace, when you see Me to be
deprived of Eyes.

MOR.

Hæc Fabula pertinet ad
Eos, Qui non sunt contenti
suâ Sorte; Qui,
si considerarent Infortunia
Aliorum, tolerarent sua
æquiore Animo.

MOR.

This Fable pertains to
Them, Who are not content
with their own Condition; Who,
if They considered the Misfortunes
of Others, would bear their own
with a more patient Mind.

F A B L E XCIX.

De NAUTIS implorantibus
Auxilium Sanctorum.

Of the MARINERS imploring
the Help of the Saints.

Quidam Nauta depre-
hensus in Mari subitâ
& atrâ Tempestate; cæteris
ejus Sociis implorantibus
Auxilium diverforum
Sanctorum, inquit, Nescitis
Quod petitis; Etenim,
antequam isti Sancti confe-
rant

A Certain Mariner overta-
ken at Sea with a sudden
and dark Tempest, the rest
of his Companions imploring
the Help of different
Saints, said, Ye know not
What ye ask; For,
before that those Saints can be-
take

K

rant *Se ad Deum pro nostrâ*
 Liberatione, *obruemur* hâc imminenti *Procellâ*.
Confugite igitur ad Eum,
Qui Absque Adminiculo
Alterius poterit liberare
 Nos à tantis *Malis*. Igi-
 tur, *Auxilio Omnipotentis*
Dei invocato, illico
Procella cessavit.

take *Themselves to God for our*
 Deliverance, *We shall be over-*
whelmed in this imminent Storm.
Fly therefore to Him,
Who without the Help
of Another shall be able to deliver
 Us from so great *Evils*. There-
 fore, *the Help of Almighty*
God being invoked, presently
 the Storm *ceased.*

MOR.

Ne confugito *ad imbecilliores,*
ubi Auxilium
potentioris potest haberi.

MOR.

Do not fly *to the weak-*
er, where the Help
of a more powerful may be had.

F A B L E C.

De Piscibus defiliantibus è
Sartagine in Prunas.

Of the Fishes leaping out of
the Frying-Pan into the Coals.

Pisces *adhuc vivi coque-*
bantur in Sartagine fer-
venti Oleo: Unus Quorum
inquit, Fratres, Fugiamus
hinc, ne pereamus.
Tum Omnes pariter exilien-
tes è Sartagine deciderunt
in ardentis Prunas. Igitur
affecti majore Dolore dam-
nabant Consilium, Quod
ceperant, dicentes, Quan-
to atrociori Morte nunc
perimus!

Fishes *yet alive were cook-*
ed in a Frying-Pan with scald-
ing Oil: One of Which
said, O Brethren, Let us fly
hence, that we may not perish.
Then All in like Manner leap-
ing out of the Frying-Pan fell
upon the burning Coals. Therefore
affected with greater Pain They
condemned the Counsel, Which
They had taken, saying, By how
much a more cruel Death now
do We perish!

MOR.

Hæc Fabula admonet Nos,
ut vitemus præsentia Peri-
cula ita, ne incidamus in
graviora.

MOR.

This *Fable admonishes Us,*
 that *We avoid the present Dan-*
gers so, that we do not fall into
 more *grievous.*

F A B L E

F A B L E C I.

*De Quadrupedibus ineun-
tibus Societatem cum
Piscibus adversus Aves.*

*Of the Four-footed Beasts enter-
ing into an Alliance with
the Fishes against the Birds.*

QUadrupedes, cum
Bellum esset indictum
Sibi ab Avibus, ineunt
Fædus cum Piscibus,
ut tuerentur Se eo-
rum Auxilio à Furore
Avium. Autem, cum ex-
pectarent optata Auxilia,
Pisces negant, Se posse
accedere ad Se per Terram.

THE Four-footed Beasts, when
War was proclaimed against
Them by the Birds, enter into
a League with the Fishes,
that they would defend Them with
their Help from the Fury
of the Birds. But, when They ex-
pected the desired Succours,
the Fishes deny, that They are able
to come to them by Land.

MOR.

*Hæc Fabula admonet Nos,
ne faciamus Eos So-
cios Nobis, Qui, cum fit
Opus, non possunt adesse
Nobis.*

MOR.

*This Fable advises Us,
that We do not make Them Com-
panions to Us, Who, when there is
Need, are not able to be present
to Us.*

F A B L E C II.

*De VIRO, Qui accessit ad
Cardinalem nuper creatum
Gratiâ gratulandi.*

*Of a MAN, Who went to
a Cardinal lately created for
the Sake of congratulating Him.*

QUIDAM Vir admodum
facetus, audiens suum
Amicum adsumptum ad Dig-
nitatem Cardinalatûs,
accessit ad Eum Gratiâ gra-
tulandi: Qui tumidus
Honore, dissimulans
agnoscere veterem Amicum,
interrogabat, Quisnam esset.
Cui

A Certain Man very
facetious, hearing that his
Friend was preferred to the Dig-
nity of the Cardinalship,
went to Him for the Sake of con-
gratulating Him: Who puffed up
with the Honour, dissembling
to know his old Friend,
asked, Who He was.
To

Cui ille inquit, ut erat promptus ad Jocos, Miseresco Tui & Caterorum, Qui perveniunt ad Honores hujus Modi; etenim, quamprimum estis assecuti Dignitates hujus Modi, ita amittitis Visum, Auditumq; & ceteros Sensus, ut non amplius dignoscatis pristinos Amicos.

To Whom He said, as He was ready at Jests, I pity Thee and Others, Who arrive to Honours of this Kind; for, as soon as Ye have obtained Dignities of this Kind, so do you lose Sight, and Hearing, and the other Senses, that no longer do ye distinguish old Friends.

MOR.

Hæc Fabula notat Eos, Qui sublati in altum despiciant veteres Amicitias.

MOR.

This Fable denotes Those, Who raised up on high despise ancient Friendships.

F A B L E CIII.

De Aquilâ & Picâ.

Of the Eagle and the Magpie.

PIca interrogabat Aquilam, ut acciperet Se inter suos Familiares & Domesticos; quando mereretur Id, cum Pulchritudine Corporis, tum Volubilitate Linguae ad peragenda Mandata. Cui Aquila respondit, facerem Hoc, nisi vererer, ne efferres cuncta tuâ Loquacitate, Quæ fiant intra meam Tegulam.

THE Magpie asked the Eagle, that She would receive Her among her Familiars and Domesticks; seeing that She deserved That, both by Beauty of Body, and Volubility of Tongue to dispatch Commands. To whom the Eagle answered, I should do This, unless I feared, lest Thou shouldst bear abroad all Things by thy Talkativeness, Which may be done within my Roof.

MOR.

Hæc Fabula monet, linguaces & garrulos Homines non habendos Domi.

MOR.

This Fable advises, that talkative and prating Men are not to be had at Home.

F A B L E

F A B L E C I V.

De Turdo ineunte Amicitiam cum Hirundine. *Of the Thrush entering into Friendship with the Swallow.*

TUrdus gloriabatur, Se contraxisse Amicitiam cum Hirundine; Cui Mater inquit, Fili, es Stultus, si credas, Te posse convivere cum Eâ, cum Uterq; Vestrûm soleat appetere diversa Loca; etenim Tu delectaris frigidis Locis, Illa tepidis.

THE Thrush boasted, that He had contracted a Friendship with the Swallow; To whom the Mother said, Son, Thou art a Fool, if Thou believe that Thou art able to live with Her, seeing that Each of you is wont to desire different Places; for Thou art delighted with cold Places, She with warm.

MOR.

Monemur hâc Fabulâ, ne faciamus Eos Amicos Nobis, Quorum Vita dissentit à nostrâ.

MOR.

We are advised by this Fable, that We do not make Them Friends to Us, Whose Life differeth from ours.

F A B L E C V.

De quodam Divite & Servo. *Of a certain Rich Man and his Servant.*

ERat quidam Dives habens Servum tardi Ingenii, Quem solebat nuncupare Regem Stultorum: Ille sepe irritatus his Verbis statuit referre par Hero; etenim semel conversus in Herum inquit, Utinam essem Rex Stultorum; etenim nullum Imperium in toto Orbe Terrarum esset latius meo;

THERE was a certain rich Man having a Servant of a slow Wit, Whom He used to call the King of Fools; He often irritated at these Words resolved to return the like to his Master; for once turned upon his Master he said, I wish I was the King of Fools; for no Empire in the whole Globe of Lands would be wider than

meo ; & Tu quoque sub-
esses meo Imperio. than mine ; and Thou also wouldst
be under my Empire.

MOR.
Fabula indicat, Stultum
sæpe loqui opportunè.

MOR.
The Fable shows, that a Fool
often speaks pertinently.

F A B L E C V I.

De Urbanis CANIBUS in-
sequentibus Villaticum.

Of the City DOGS pursu-
ing the Village One.

Complures urbani Canes
insequebantur quendam
villaticum præcipiti Cursu ;
Quos Ille diu fugit ;
nec ausus est repugnare :
At ubi conversus ad Eos
insequentes substitit, & Ipse
quoque cæpit ostendere
Dentes, Omnes pariter
substititerunt, nec Aliquis
Urbanorum audebat appro-
pinquare Illi. Tunc Impe-
rator Exercitûs, Qui fortè
aderat ibi, conversus ad suos
Milites, inquit, Commilito-
nes, Hoc Spectaculum ad-
monet Nos, ne fugiamus,
cùm videamus præsentiora
Pericula imminere Nobis
fugientibus, quàm repug-
nantibus.

MANY City Dogs
pursued a certain
Village one with a hasty Course ;
Whom He a long while fled from ;
nor dared to resist :
But when turned to Them
pursuing He stopped, and He
also began to show
his Teeth, They All equally
stopped, nor any One
of the City ones dared to ap-
proach Him. Then the General
of an Army, Who by Chance
was there, turned to his
Soldiers, said, Fellow-Sol-
diers, This Sight ad-
monishes Us, that we do not fly,
when We see more present
Dangers to threaten Us
flying, than resist-
ing.

F A B L E CVII.

De TESTUDINE &
RANIS.

Of the TORTOISE and
the FROGS.

TESTUDO *conspicata*
Ranas, *Quæ* pascebantur
in eodem Stagno, adeò
leves, agilesque, ut facile
prosilirent quòlibet, &
saltarent longissimè, accusa-
bat Naturam, quòd procre-
asset Se tardum Animal, &
impeditum maximo Onere,
ut neque posset movere Se
facile, & assidue premeretur
magnâ Mole. At, ubi vidit
Ranas fieri Escam Anguillarum,
& obnoxias vel levissimo
Ictui, aliquantulum recreata
dicebat, Quantò est meliùs
ferre Onus, Quo sum munita
ad omnes Ictus, quàm subire
tot Discrimina Mortis?

MOR.

Hæc Fabula indicat, ne
feramus agrè Dona Naturæ,
Quæ sæpe sunt majori Commodo
Nobis, quàm Nos valeamus
intelligere.

THE Tortoise having seen
the Frogs, Which were
fed in the same Pool, so
light, and nimble, that easily
They leaped any where, and
jumped very far, accused
Nature, that She had made
Her a slow Animal, and
hindered with the greatest
Burden, that neither was
She able to move Herself
easily, and daily was
pressed with a great Weight.
But, when She saw the
Frogs become the Food of
the Eels, and obnoxious
even to the lightest Blow,
a little comforted she
said, By how much is it
better to bear a Burden,
by Which I am fortified
to all Blows, than to
undergo so many Dangers
of Death?

MOR.

This Fable shows, that
we should not bear discontentedly
the Gifts of Nature, Which
often are a greater Advantage
to Us, than We may be able
to understand.

F A B L E C V I I I .

De GLIRIBUS *volentibus*
eruere *Quercum.*

Of the DORMICE *willing*
to over-turn *the Oak.*

G Lires *destinaverant*
eruere *Quercum,* glandiferam *Arborem,* Dentibus; *quò* haberent *Cibum* paratiorem, *ne* cogerentur *toties* ascendere & descendere *Gratiâ* Victûs. *Sed* Quidam *ex* His, *Qui* longè *anteibat* cæteros *Ætate,* & *Experientiâ* Rerum, *absterruit* Eos, *dicens,* Si nunc *interficimus* *nostram* Nutricem, *Quis* præbebit *Alimenta* Nobis, *ac* *Nostris* *Annis* futuris?

T H E Dormice *had* designed to over-turn *the Oak,* an Acorn-bearing *Tree,* with their Teeth; *that* they might have *Food* readier, *that* They might not be forced so often to ascend *and* descend for the *Sake* of Food. *But* One of These, *Who* by far excelled the rest in *Age,* and *Experience* of Things, *deterred* Them, *saying,* If now *We* destroy *Our* Nourisher, *Who* will afford *Nourishments* to Us, *and* *Ours* for future *Years*?

MOR.

Hæc *Fabula* monet, *prudentem* Virum *debere* intueri *non* modò *præsentia,* verùm *longè* prospicere *future.*

MOR.

This *Fable* advises, *that* a *prudent* Man *ought* to look into *not* only *present* Things, *but* *afar* off to foresee *the future.*

F A B L E C I X .

De CANE & HERO.

Of the DOG *and* the MASTER.

Q Uidam *habens* Canem, *quo* diligeretur *Illo* magis, *semper* pascebat *Eum* suis *Manibus,* & *solvebat* ligatum; *autem* jubebat *ligari* & *verberari* à *Servo,* ut *Beneficia* viderentur

A Certain Man *having* a Dog, *that* He should be beloved by *Him* more, *always* fed *Him* with his own *Hands,* and *loosed* Him bound; *but* ordered *Him* to be bound and beat by a *Servant,* *that* the *Benefits* should

viderentur esse collata in
 Illum à Se, autem Male-
 facta à Servo. Autem
 Canis ferens aegrè, Se
 assiduè ligari, & verberari,
 aufugit; & cum increpa-
 retur à Domino, ut ingra-
 tus, & immemor tantorum
 Beneficiorum, Qui fugisset
 à Se, à Quo fuisset
 semper dilectus, & passus,
 autem nunquam ligatus, &
 verberatus, respondit, Puto
 Id Factum à Te, Quod
 Servus facit tuo Jussu.

should seem to be conferred upon
 Him by Himself, but the ill
 Turns by the Servant. But
 the Dog bearing unkindly, that He
 daily was bound, and beat,
 fled away; and, when He was
 blamed by the Master, as un-
 grateful, and unmindful of so great
 Benefits, Who had fled
 from Him, by Whom He had been
 always beloved, and fed,
 but never bound, and
 beaten, He answered, I think
 That done by Thee, Which
 a Servant doth by thy Command.

MOR.

Fabula indicat, Eos
 habendos Malefactores,
 Qui fuere Causa Maleficio-
 rum.

MOR.

The Fable shows, that Those
 are to be accounted Evil Doers,
 Who have been the Cause of evil
 Deeds.

F A B L E CX.

De AVIBUS timentibus
 Scarabæos.

Of the BIRDS fearing
 the Beetles.

Magnus Timor inces-
 serat Aves, ne
 Scarabæi occiderent Eas
 Balistâ, à Quibus audive-
 rant magnam Vim Pila-
 rum fuisse fabricatam in
 Sterquilinio summo Labore.
 Tum Passer inquit, Noli-
 te expavescere; etenim
 quomodo potuerunt jacere
 Pilas volantes per Aëra in
 Nos, cum vix trahant
 Eas per Terram magno
 Molimine?

A Great Fear had seiz-
 ed the Birds, lest
 the Beetles should kill Them
 with a Cross-Bow, by Whom They
 had heard a great Power of Bul-
 lets had been forged on
 a Dunghill with very great Labour.
 Then the Sparrow said, Be not wil-
 ling to fear; for
 how shall they be able to cast
 Bullets flying thro' the Air upon
 Us, when scarce they can draw
 Them on the Ground with great
 Labour?

L

MOR.

MOR.

Hæc Fabula admonet Nos,
ne extimescamus Opes
Hostium, Quibus videmus
Ingenium deesse.

MOR.

This Fable admonishes Us,
that We fear not the Riches
of Enemies, to Whom We see that
Wit is wanting.

F A B L E C X I.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS iustus ab Ape
est percitus tantâ
Ira, ut discerneret tota
Alvearia Unguibus, in
Quibus Apes mellificaverant.
Tunc universæ Apes, cum
viderent suas Domos
dirui, Cibaria
auferri, Filios necari,
subito Impetu invadentes
Ursum, penè necavere
Aculeis; Qui vix
elapsus ex Manibus
Eorum, dicebat Secum,
Quantò erat melius tolerare
Aculeum unius Apis, quàm
concitare tot Hostes in
Me meâ Iracundiâ?

MOR.

Hæc Fabula indicat esse
longè melius sustinere In-
juriam Unius, quàm, dum
volumus punire Unum,
comparare multos Inimicos.

A BEAR being stung by a Bee
was stirred with so great
Anger, that He tore all
the Hives with his Paws, in
Which the Bees had made Honey.
Then all the Bees, when
they saw their Houses
overturned, their Maintenances
taken away, their Young killed,
with a sudden Onset attacking
the Bear, almost killed Him
with their Stings; Who scarce
having slipt out of the Hands
of Them, said with Himself,
By how much was it better to bear
the Sting of one Bee, than
to raise up so many Enemies against
Me by my Anger?

MOR.

This Fable shows it to be
far better to sustain the In-
jury of One, than, whilst
We are willing to punish One,
to get many Enemies.

F A B L E

F A B L E CXII.

De MILITE & duobus
EQUIS.

Of the SOLDIER and the two
HORSES.

Milles habens optimum
Equum, emit Alium
nequicquam parem Illi Bo-
nitate, Quem nutriebat
multò diligentius, quam
priorem. Tum Posterior ait
sic priori, Cur
Dominus curat Me impen-
sius, quam Te; cum
sim comparandus Tibi
neque Pulchritudine, neq;
Robore, neque Velocitate?
Cui Ille inquit, Hæc est
Natura Hominum, ut sint
semper benigniores in novos
Hospites.

A Soldier having a very good
Horse, bought Another
not at all equal to Him in Good-
ness, Whom He nourished
much more diligently, than
the former. Then the Latter said
thus to the former, Why
does my Master mind Me more di-
ligently, than Thee; seeing that
I am to be compared to Thee
neither in Beauty, nor
Strength, nor Swiftness?
To Whom He said, This is
the Nature of Men, that they are
always more kind to new
Guests.

MOR.

MOR.

Hæc Fabula indicat
Amentiam Hominum, Qui
solent antepone nova
veteribus, etiamsi sint
deteriora.

This Fable shows
the Madness of Men, Who
are wont to prefer new Things
to old, altho' they are
worse.

F A B L E CXIII.

De Aucupe & Fringillâ.

Of the Fowler and the Chaffinch.

AUCEPS tetenderat
Retia Volucris, &
effuderat largam Escam
Illis in Areâ; tamen
non capiebat Aves pascen-
tes; quia videbantur paucae
Sibi;

THE Fowler had stretched out
his Nets to the Birds, and
had poured out much Food
to Them in a void Place; yet
He did not take the Birds feed-
ing; because they seemed Few
to Him;

Sibi ; Quibus pastis, to Him ; Which being fed,
 ac avolantibus, Alie and flying away, Others
 adveniunt pastum ; Quas come to feed ; Which
 quoq; neglexit capere propter also He neglected to take for
 Paucitatem. Hoc Ordine their Fewness. This Order
 servato per totum Diem, being kept thro' the whole Day,
 ac Aliis advenientibus, Aliis and Others coming, Others
 abeuntibus, Illo semper ex- going away, He always ex-
 pectante majorem Prædam, pecting a greater Prey,
 tandem cepit advespe- at length it began to grow
 rascere : Tunc Auiceps, Evening : Then the Fowler,
 Spe amissâ capiendi mul- the Hope being lost of taking ma-
 tas, cum jam esset Tempus ny, when now it was Time
 quiescendi, attrahens sua of resting, drawing up his
 Retia, cepit tantum unam Nets, took only one
 Fringillam, quæ infelix Avis Chaffinch, which unhappy Bird
 remanserat in Areâ. had remained in the void Place.

MOR.

Hæc Fabula indicat, Eos
 sæpe vix posse capere
 pauca, Qui volunt
 comprehendere omnia.

MOR.

This Fable shows, that they
 often scarce are able to take
 a few Things, Who are willing
 to take all Things.

FABLE CXIV.

De SUE & CANE.

Of the SWINE and the DOG.

SUS irridebat odori-
 sequum Canem, Qui
 adulabatur Domino Mur-
 mure & Caudâ, à Quo
 fuerat instructus ad aucupa-
 toriam Artem multis
 Verberibus & Vellicationibus
 Aurium : Cui Canis inquit,
 Insane, nescis
 Quæ sum consecutus ex
 illis Verberibus ; etenim per
 ea vescor suavissimâ
 Carne

THE Swine laughed at the
 Scent-following Dog, Who
 flattered the Master with a Mur-
 mur and his Tail, by Whom
 He had been instructed for the fow-
 ling Art with many
 Stripes and Plucks of the
 Ears : To whom the Dog said,
 Mad Wretch, That knowest not
 What I have obtained from
 those Stripes ; for by
 Those I am fed with the most sweet
 Flesh

SELECT FABLES OF ÆSOP. 79

Carne *Perdicum* & Flesh of Partridges and
Coturnicum. Quails.

MOR.

Hæc Fabula admonet Nos,
 ne feramus ini-
 quo Animo Verbera Præ-
 ceptorum, Quæ consue-
 verunt esse Causa multorum
 bonorum.

MOR.

This Fable admonishes Us,
 that We should not bear with an
 impatient Mind the Stripes of Ma-
 sters, Which have
 used to be the Cause of many
 good Things.

F A B L E C X V.

De TRABE increpante Pi- Of the BEAM blaming the Slow-
 gritiam Bœum. nefs of the Oxen.

TRabs, Quæ veheba-
 tur Curru, increpabat
 Boves, ut lentulos, dicens,
 Pigri, currite, nam portatis
 leve Onus: Cui
 Boves responderunt, Irri-
 des Nos? Ignoras,
 quæ Pœna manet Te.
 Nos deponemus hoc Onus
 citò: autem tum Tu cogere-
 ris sustinere, quoad rum-
 paris. Trabs indoluit,
 nec ausa est ampliùs la-
 cessere Boves Conviciis.

MOR.

Hæc Fabula monet
 Quemlibet, ne insultet
 Calamitatibus Aliorum,
 cum Ipse possit subijci
 majoribus.

THE Beam, which was car-
 ried in a Waggon, blamed
 the Oxen, as slow, saying,
 Ye slow Wretches, run, for ye carry
 a light Burden; To whom
 the Oxen answered, Dost Thou
 laugh at Us? Thou knowest not,
 what Punishment waits Thee.
 We shall lay down this Burden
 quickly: but then Thou shalt be
 forced to bear, until thou mayest
 be broken. The Beam grieved,
 nor dared longer to pro-
 voke the Oxen with Revilings.

MOR.

This Fable adviseth
 any One, that He insult not
 the Calamities of Others,
 when He Himself may be subject
 to greater.

F A B L E

F A B L E CXVI.

De CARDUELE & PUERO.

Of the LINNET and the Boy.

CArduelis interrogata à Puero, à Quo fuerat habita suis Deliciis, & nutrita suavibus Cibis, cur egressa Caveâ nollet regredi, inquit, Ut possim pascere meo Arbitratu, non tuo.

THE Linnet being asked by the Boy, by Whom She had been held in his Delights, and nourished with sweet Meats, why having gone out of the Cage She was unwilling to return, said, That I may be able to feed at my Pleasure, not at thine.

MOR.

MOR.

Hæc Fabula indicat, Libertatem Vitæ anteponendam cunctis Deliciis.

This Fable shows, that Liberty of Life is to be preferred before all Delights.

F A B L E CXVII.

De Scurrâ & Episcopo.

Of the Jester and the Bishop.

SCurra accedens ad quendam Episcopum, divitem quidem, sed avarum, Calendis Januarii, petebat aureum Numisma Nomine Strenæ: Antistes dixit, Hominem insanire, Qui crederet, tantam Pecuniam dari Sibi in Strenam. Tum Scurra cœpit efflagitare argenteum Nummum; sed, cum Ille diceret, Hoc videri nimium Sibi, orabat, ut traderet Sibi æreum Quadrantem: Sed cum non posset

AJester coming to a certain Bishop, rich indeed, but covetous, on the Calends of January, asked a Golden Piece of Money in the Name of a New-Year's Gift: The Prelate said, that the Man was mad, Who believed, that so much Money would be given Him for a New-Year's Gift. Then the Jester began to ask some Silver Money; but, when He said, that This seemed too much to Him, He entreated, that He would give Him a brass Farthing: But when he was not able

ex-

to

extorquere Hunc ab Episcopo, inquit, reverende Pater, imperti Me tuâ Benedictione pro Strenâ: Tunc Episcopus inquit, Fili, flecte tua Genua, ut benedicam Tibi. At Scurra inquit, Ego nolo tuam tam vilem Benedictionem; etenim si valeret æreum Nummum, profectò nunquam concederes Eam Mihi.

MOR.

Hæc Fabula est confecta contra eos Episcopos & Sacerdotes, Qui æstimant Opes & Divitias pluris quam Sacra, & Mystera Ecclesiæ.

to wring This from the Bishop, he said, reverend Father, reward Me with your Blessing for a New-Year's Gift: Then the Bishop said, Son, bend thy Knees, that I may bless Thee. But the Jester said, I will not have thy so cheap Blessing; for if it availed a brass Farthing, truly never wouldst Thou grant it to Me.

MOR.

This Fable is made against those Bishops and Priests, Who esteem Wealth and Riches more than the sacred Rites, and Mysteries of the Church.

F A B L E CXVIII.

De Upupâ honoratâ indignè.

Of the Puet honoured unworthily.

FERè omnes Aves invitatae ad Nuptias Aquilæ ferebant indignè, Upupam præferri cæteris, quia esset insignis Coronâ, & ornata versicoloribus Pennis; cum semper esset solita volitare inter Stercora & Sordes.

MOR.

Hæc Fabula arguit Stultitiam Eorum, Qui in honorandis Hominibus potius sole-

ALmost all the Birds being invited to the Wedding of the Eagle bore it unworthily, that the Puet was preferred to the rest, because she was fine with a Crown, and adorned with various coloured Feathers; when always She was wont to nestle among the Mud and Filth.

MOR.

This Fable reproves the Folly of Them, Who in honouring Men rather are

soleant *observare* Nitorem are wont to mind the Splendour
Vestium, & *Præstantiam* of Cloaths, and Excellency
Formæ, quàm *Virtutes* of Beauty, than Virtues
 & *Mores.* and Morals.

F A B L E CXIX.

De SACERDOTE &
 PYRIS.

Of the PRIEST and
 the PEARS.

Quidam gulosus Sacerdos
proficiscens extra Patri-
am ad *Nuptias,* ad *Quas*
fuerat invitatus, reperit
Aceruum *Pyrorum* in
Itinere, *Quorum* attigit
ne Unum quidem; quin po-
tius habens *Ea* Ludibrio,
conspersit *Urinâ;* etenim
indignabatur, *Cibos* hujus-
modi offerri in *Itinere,*
Qui accesserat ad *lautas*
Epulas. Sed *cum offendisset*
in Itinere quendam
Torrentem ita *audum*
Imbribus, ut non pos-
set transire *Eum sine*
Periculo Vitæ, constituit
redire Domum: Autem *re-*
vertens jejunus fuit oppressus
tantâ Fame, ut nisi
comedisset illa Pyra, *Quæ*
consperserat *Urinâ,* *cum*
non inveniret Aliud,
fuiſſet extinctus Fame.

A Certain greedy Priest
 going out of his Coun-
 try to a Wedding, to Which
 He had been invited, found
 a Heap of Pears in
 the Road, of Which He touched
 not One indeed; but ra-
 ther having Them in Derision,
 He sprinkled them with Urine; for
 He repented, that Meats of this
 Kind should be offered in the Journey,
 Who was going to sumptuous
 Dainties. But when He had found
 in the Way a certain
 Brook so increased
 with the Showers, that He was
 not able to pass over It without
 Danger of Life, He resolved
 to return Home: But re-
 turning fasting He was oppressed
 with so great Hunger, that unless
 He had eat those Pears, Which
 He had sprinkled with Urine, when
 He could not find any Thing else,
 He had been dead with Hunger.

MOR.

Hæc Fabula admonet,
 Nihil esse contemnendum,
 cum Nihil sit tam vile &
 ab-

MOR.

This Fable advises,
 that Nothing is to be despised,
 seeing that Nothing is so vile and
 ab-

abjectum, *Quod non possit aliquando esse Usui.* abject, *Which may not sometime be of Use.*

F A B L E C X X .

De Porco & Equo.

Of the Hog and the Horse.

Porcus conspiciens Equum Bellatoris, Qui cataphraetus prodibat ad Pugnam, inquit, Stulte, Quò properas? etenim fortasse morieris in Pugnâ. Cui Equus respondit, Cultellus adimet Vitam Tibi, impinguo inter Lutum & Sordes, cum gesseris Nihil dignum Laude; verò Gloria comitabitur meam Mortem.

MOR.

Hæc Fabula innuit, esse honestius occumbere, Rebus gestis præclare, quàm protrahere Vitam actam turpiter.

THE Hog beholding the Horse of a Warriour, Who armed went to Battle, said, Fool, Whither dost Thou hasten? for perhaps Thou wilt die in the Fight. To whom the Horse answered, A Knife will take Life from Thee, fattened amongst Mud and Filth, when Thou shalt have done Nothing worthy of Praise; but Glory shall accompany my Death.

MOR.

This Fable hints, that it is more honest to die, Things being carried famously, than to protract a Life spent basely.

F A B L E C X X I .

De Coriario emente Pellem Ursi nondum capti à Venatore.

Of the Tanner buying the Skin of a Bear not yet taken by the Huntsman.

Coriarius accedens ad Venatorem emit Pellem Ursi ab Eo, & protulit Pecuniam pro Eâ. Ille dixit, Sibi

THE Tanner coming to the Hunter bought the Skin of a Bear of Him, and proffered Money for It. He said, that

M

Sibi non esse Pellem Urſi
 in Preſentiâ ; cæterum po-
 ſtridie profecturum
 venatum, & Urſo interfec-
 to, pollicetur, Se daturum
 Pellem Illius Ei. Coriari-
 us profectus in Sylvam,
 ascendit altiffimam
 Arborem, ut inde proſpice-
 ret Certamen Urſi
 & Venatoris. Venator
 intrepidus profectus ad
 Antrum, ubi Urſus latebat,
 Canibus immiſſis, compulit
 Illum exire, Qui, Ictu
 Venatoris evitato, pro-
 ſtravit Eum Humi. Tunc
 Venator ſciens, hanc Feram
 non ſævire in Cadavera, ſuo
 Anhelitu retento, ſimulabat
 Se mortuum. Urſus olfa-
 ciens, cùm deprehenderet
 Illum, nec ſpirantem Naſo,
 nec Ore, abceſſit. Coria-
 rius, cùm perſpiceret Feram
 abeſſe, ac adeſſe
 Nihil ampliùs Periculi,
 deducens Se ex
 Arbore, & accedens ad Ve-
 natorem, Qui audebat non-
 dum ſurgere, monebat Illum,
 ut ſurgeret : deinde
 interrogavit, Quid Urſus
 eſſet locutus Ei ad Aurem.
 Cui Venator inquit, Mo-
 nuit Me, ne vellem
 deinceps vendere Pellem
 Urſi, niſi priùs cepe-
 rim Eum.

that He had not the Skin of a Bear
 at preſent ; but the Day
 after He ſhould go
 to hunt, and, the Bear being kill-
 ed, He promiſes, that He would give
 the Skin of it to Him. The Tan-
 ner having gone into the Wood,
 aſcends a very high
 Tree, that thence He might be-
 hold the Engagement of the Bear
 and the Hunter. The Hunter
 unaffrighted having gone to
 the Cave, where the Bear lay hid,
 the Dogs being ſent in, forced
 Him to go out, Who, the Blow
 of the Hunter being avoided,
 beat Him on the Ground. Then
 the Hunter knowing, that this Beaſt
 did not rage on Carcaſſes, his
 Breath being held, feigned
 Himſelf dead. The Bear ſmell-
 ing, when he held
 Him, neither breathing at the Noſe,
 nor Mouth, went away. The Tan-
 ner, when He perceived the Beaſt
 to be gone, and that there was
 Nothing more of Danger,
 letting down Himſelf out of
 the Tree, and coming to the Hun-
 ter, Who dared not
 yet to ariſe, adviſed Him,
 that He ſhould ariſe : then
 He aſked, What the Bear
 had ſpoke to him in his Ear.
 To whom the Hunter ſaid, He
 warned Me, that I ſhould not be will-
 ing hereafter to ſell the Skin
 of a Bear, unleſs I firſt ſhall have
 taken Him.

MOR.

Hæc Fabula indicat, incerta non habenda pro certis.

MOR.

This Fable shows, that uncertain Things are not to be accounted for certain.

F A B L E CXXII.

De Eremitâ & Milite.

Of the Hermit and the Soldier.

Quidam Eremita, Vir sanctissimæ Vitæ, hortabatur Militem, ut seculari Militiâ relictâ, Quam Pauci exercent absque Offensâ Dei, & Discrimine Vitæ, tandem traderet Se Quietæ Corporis, & consuleret Salutem Animæ, Cui Miles inquit, Pater, faciam quod mones; nam est verum, quòd hoc Tempore Milites neque audent exigere Stipendia, licet sint exigua, neque prædari.

A Certain Hermit, a Man of most holy Life, advised a Soldier, that secular Warfare being left, Which Few exercise without Offence of God, and Hazard of Life, at length, he would give Himself to Quiet of Body, and would consult for Safety of Soul. To Whom the Soldier said, Father, I will do what You advise; for it is true, that at this Time Soldiers neither dare to ask Pay, altho' it be small, nor to plunder.

MOR.

Hæc Fabula indicat, Multos renunciare Vitiis, quia Illi non possunt exercere Illa amplius.

MOR.

This Fable shows, that Many renounce Vices, because They are not able to exercise Them longer.

FABLE CXXIII.

De Viro & Uxore bigamis.

Of the Man and Wife twice married.

Quidam Vir, suâ Uxore defunctâ, Quam valde dilexerat, duxit Alteram, & Ipsam Viduam; Quæ assidue objiciebat Ei Virtutes & fortia Facinora prioris Mariti: Cui, ut referret Par, Ipse quoque referebat probatissimos Mores, & insignem Pudicitiam defunctæ Uxoris. Autem quodam Die, irata suo Viro, dedit Partem Caponis, Quem coxerat in Cœnam Utrisque; Pauperi petenti Eleemosynam, dicens, Do Hoc Tibi pro Animâ mei prioris Viri; Quod Maritus audiens, Paupere accersito ab Eo, dedit reliquum Caponis Ei, dicens, Et Ego quoque do Hoc Tibi pro Animâ meâ defunctæ Uxoris. Sic Illi, dum Alter cupit nocere Alteri, tandem non habuerunt Quod cœnarent.

MOR.

Hæc Fabula monet, non esse pugnandum contra Eos Qui possunt vindicare Se optime.

A Certain Man, his Wife being dead, Whom He very much had loved, married Another, and Her a Widow; Who daily objected to Him the Virtues and valiant Deeds of her former Husband: To Whom, that He might return the Like, He also related the most approved Morals, and remarkable Modesty of his dead Wife. But on a certain Day, being angry with her Husband, She gave Part of a Capon, Which she had cooked for the Supper of Each, to a poor Man asking an Alms, saying, I give This to Thee for the Soul of my former Husband; Which the Husband hearing, the poor Man being called by Him, gave the rest of the Capon to Him, saying, And I also give This to Thee for the Soul of my departed Wife. Thus They, whilst One desires to hurt the other, at length had not What They might sup on.

MOR.

This Fable advises, that it is not to be fought against Those Who are able to revenge Themselves very well.

FABLE

F A B L E CXXIV.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO, captus Laqueo in
Sylvâ, cum videret
Se ita irretitum, ut
non posset explicare
Se inde, rogavit Murem,
ut, Laqueo abroso
ab Eo, liberaret Eum,
promittens, Se non futurum
immemorem tanti Beneficii;
Quod cum Mus fecisset
promptè, rogavit Leonem,
ut traderet Filiam
Sibi in Uxorem: Leo
non abnuit, ut faceret
Rem gratam suo Benefactori.
Autem nova nupta veniens
ad Virum, cum non
videret Eum, Casu pressit
Illum suo Pede, & contri-
vit.

THE LION, taken in a Snare in
the Wood, when He saw
Himself so entangled, that
He was not able to extricate
Himself thence, asked the Mouse,
that, the Snare being gnawed
by Him, He would free Him,
promising, that He would not be
unmindful of so great a Benefit;
Which when the Mouse had done
readily, He asked the Lion,
that He would give his Daughter
to Him to Wife: The Lion
refused not, that He might do
a Thing grateful to his Benefactor.
But the new married Lady coming
to the Husband, when She did not
see Him, by Chance pressed
Him with Her Foot, and trod
him to Pieces.

MOR.

Hæc Fabula indicat, Ma-
trimonia & cætera Confor-
tia improbanda, Quæ
contrahuntur ab Imparibus.

MOR.

This Fable shows, that Mar-
riages and other Fellow-
ships are to be condemned, Which
are contracted by Unequals.

F A B L E CXXV.

De ULMO & SILERE.

Of the ELM and the OSIER.

ULmus, nata in Ripâ
Fluminis, irridebat
Siler proximum Sibi,
ut debile & infirmum,
quod

THE Elm, born on the Bank
of a River, laughed at
the Osier next to Him,
as weak and infirm,
because

quòd flecteretur ad omnem
vel levissimum Impetum
Undarum; autem extolle-
bat suam Firmitatem &
Robur magnificis Verbis;
quòd inconcussa pertulerat
assiduos Impetus Annis
multos Annos. Autem
Ulmus tandem perfracta
maximâ Violentiâ Unda-
rum, trahebatur ab
Aquis: Cui Siler
ridens, inquit, Vicina, Cur
deseris Me? Ubi nunc
est tua Fortitudo?

because it would be bent at every
even the lightest Force
of the Waters; but She extol-
led her own Steadiness and
Strength with magnificent Words;
because unshook she had bore
the daily Attacks of the River
many Years. But
the Elm at last being broken
by the very great Violence of the
Waters, was drawn along by
the Waters: To which the Osier
laughing, said, Neighbour, Why
dost thou forsake Me? Where now
is thy Fortitude?

MOR.

Fabula indicat Eos esse
sapientiores, Qui cedunt
potentioribus, quam Qui
volentes resistere superan-
tur turpiter.

MOR.

The Fable sheweth Those to be
more wise, Who yield
to the more powerful, than They Who
willing to resist are over-
come basely.

F A B L E CXXVI.

De Cerâ appetente
Duritiem.

Of the Wax desiring
Hardness.

CERâ ingemiscebat, Se esse
mollem, & procreatam
penetrabilem cuicunque le-
vissimo Ictui. Autem videns
Lateres factos ex Luto,
molliores multò, Se perve-
nisse in tantam Duritiem
Calore Ignis, ut per-
durarent multa Secula, jecit
Se in Ignem, ut conseque-
retur eandem Duritiem; sed
statim liquefacta in Igne
est consumpta.

THE Wax grieved, that It was
soft, and made
penetrable to every the lightest
Blow. But seeing
the Bricks made of Clay,
softer by much, that they
came to so great Hardness
by the Heat of the Fire, that They
lasted many Ages, It cast
itself into the Fire, that it might
obtain the same Hardness; but
presently being melted in the Fire
it was consumed.

MOR.

MOR.

Hæc Fabula admonet,
ne appetamus, Quod
est denegatum Nobis à Na-
tura.

MOR.

This Fable advises,
that we desire not, What
is denied Us by Na-
ture.

F A B L E CXXVII.

De Agricola affectante
Militiam,
& Mercaturam.

Of the Husbandman affecting
Warfare,
and Merchandise.

Quidam Agricola ferebat
agrè, Se assidue volvere
Terram, nec pervenire ad
magnas Divitias suis per-
petuis Laboribus; cum vi-
deret nonnullos Milites, Qui
ita auxerant Rem
Bello, ut incederent bene
induti, & nutriti lautis
Epulis agerent beatam
Vitam. Igitur suis Ovibus
venditis cum Capris ac
Bobus, emit Equos &
Arma, & profectus est in
Militiam; Ubi, cum esset
pugnatum malè à suo Im-
peratore, non solùm perdidit
Que habebat, sed etiam
recepit multa Vulnera.
Quare, Militiâ dam-
natâ, statuit exercere
Mercaturam, ut in Quâ
existimabat esse majus
Lucrum, & minorem
Laborem. Igitur Prædiis
venditis, cum implevisset
Navim Mercibus, cæperat
navigare; sed, cum esset
in

A Certain Husbandman bore it
ill, that He daily stirred up
the Earth, nor arrived to
great Riches by his per-
petual Labours; when He
saw some Soldiers, Who
so had increased an Estate
in the War, that They went well
clothed, and fed with sumptuous
Dainties led a happy
Life. Therefore his Sheep
being sold with the Goats and
Oxen, He bought Horses and
Arms, and went into
the War; Where, when it was
fought unsuccessfully by his Ge-
neral, He not only lost
What Things He had, but also
received many Wounds.
Wherefore, War being con-
demned, He resolved to exercise
Merchandise, as in what
He thought there was greater
Gain, and less
Labour. Therefore his Farms
being sold, when He had filled
a Ship with Wares, He had begun
to sail; but, when He was
in

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in *Alto*, magnâ *Tempestate*
coortâ, *Navis* submersa est,
& *Ipsè cum cæteris*, *Qui*
erant in *Eâ*, *Omnes* periêre
ad *Unum*.

in *the Deep*, a great *Tempest*
having arose, *the Ship* was sunk,
and *He with the rest*, *Who*
were in *It*, *All* perished
to *One*.

MOR.

Hæc Fabula admonet,
Quemlibet debere esse con-
tentum *suâ Sorte*, *cùm*
Miseria sit parata *ubique*.

MOR.

This *Fable* advises,
that every *One* ought to be con-
tent with his own *Lot*, when
Misery is ready every *where*.

F A B L E CXXVIII.

De ASINO & SCURRA.

Of the Ass and the JESTER.

A *Sinus ferens* indignè,
quendam Scurram
honorari & amiciri pulchris
Vestibus, quia *edebat* magnos
Sonos Ventris, *accessit* ad
Magistratus, *petens ne vel-*
lent honorare Se minùs,
quàm Scurram; *Et cùm*
Magistratus *admirantes*
interrogarent, *cur duceret Se*
ita dignum Honore, *inquit*,
Quia emitto majores Crepi-
tus Ventris, *quàm Scurra*, &
eos absque Fatore.

T *HE Ass* bearing it unkindly,
that a certain Jester
was honoured and clothed in fair
Garments, because *He made great*
Sounds of Belly, *went to*
the Magistrates, desiring that they
would not honour Him less,
than the Jester; *And when*
the Magistrates *admiring*
asked, why *He thought Himself*
so worthy of Honour, *He said*,
Because I send out greater Noi-
ses of Belly, *than the Jester*, and
those without Stink.

MOR.

Hæc Fabula arguit *Eos*,
Qui profundunt suas Pec-
nias in levissimis Rebus.

MOR.

This *Fable* reproves *Those*,
Who lay out their Mo-
nies in the lightest Things.

F A B L E

F A B L E CXXIX.

*De Amne laceffente fuum
Fontem Conviciis.*

*Of the River provoking his
Spring with Reproaches.*

Quidam Amnis laceffebat fuum Fontem Conviciis, ut inertem, quòd flaret immobilis, nec haberet ullos Pifces, autem commendabat Se plurimum, quòd crearet optimos Pifces, & ferperet per Valles blando Murmure. Fons indignatus in Amnem, velut ingratum, repressit Undas. Tunc Amnis, privatus & Pifcibus & dulci Sono, evanuit.

A Certain River provoked his Spring with Reproaches, as fluggish, because He stood immoveable, nor had any Fish, but commended Himself very much, because he bred the best Fishes, and crept thro' the Vallies with a pleasant Murmur. The Spring angry at the River, as ungrateful, kept back the Waters. Then the River, deprived both of the Fishes and the sweet Sound, vanished away.

MOR.

Hæc Fabula notat Eos, Qui arrogant bona, Quæ agunt, Sibi, & non attribuunt Deo, à Quo, ceu à largo Fonte, nostra Bona procedunt.

MOR.

This Fable marketh Those, Who arrogate the good Things, Which They do, to Themselves, and do not attribute Them to God, from Whom, as from a large Fountain, our good Things proceed.

F A B L E CXXX.

*De maligno Viro &
Demone.*

*Of the wicked Man and
the Devil.*

Quidam malignus Vir, cum perpetravisset plurima Scelera, & sæpius captus, & conclusus Carcere, teneretur arctissime per-

A Certain wicked Man, when He had committed many Wickednesses, and often being taken, and shut in Prison, was detained very closely with

N

pervigili Custodiâ, implorabat Auxilium Dæmonis, Qui sæpenumero affuit Illi, & liberavit Eum à multis Periculis. Tandem Dæmon apparuit Ei iterum deprehenso, & imploranti solitum Auxilium, habens magnam Fascem Calceorum pertusorum super Humeros, dicens, Amice, non possum esse Auxilio Tibi amplius; etenim peragravi tot Loca pro liberando Te, ut contriverim omnes hos Calceos, & etiam nulla Pecunia superest Mibi, Quâ valeam comparare alios; quare peribis.

MOR.

Hæc Fabula admonet, ne existimemus nostra Peccata fore semper impunita.

with a watchful Guard, implored the Help of the Devil, Who oftentimes was with Him, and freed Him out of many Dangers. At length the Devil appeared to Him again taken, and imploring the usual Help, having a great Bundle of Shoes worn out upon his Shoulders, saying, Friend, I am not able to be a Help to Thee longer; for I have travelled thro' so many Places for freeing Thee, that I have worn out all these Shoes, and moreover no Money remains to Me, with Which I may be able to get others; wherefore thou shalt perish.

MOR.

This Fable advises, that we should not think our Sins will be always unpunished.

F A B L E CXXXI.

De Avibus volentibus eligere plures Reges.

Of the Birds being willing to choose more Kings.

AVes consultabant de eligendis pluribus Regibus, cum Aquila sola non posset regere tantos Greges Volucrum, & fecissent satis Voto, nisi destitissent à Consilio Monitu Cornicis, Quæ, cum Causa interrogabatur, cur

THE Birds consulted about choosing more Kings, seeing that the Eagle alone was not able to rule so great Flocks of Birds, and They had done enough to their Wish, unless They had desisted from the Counsel by the Advice of the Crow, Who, when the Cause was asked, why

cur non duceret plures
Reges eligendos, inquit,
quia multi Sacci implentur
difficilius, quàm unus.

why She did not think more
Kings were to be chosen, said,
because many Bags are filled
more difficultly, than one.

MOR.

MOR.

—Hæc Fabula docet esse
longè meliùs gubernari ab
Uno, quàm à multis Prin-
cipibus.

This Fable teaches it to be
by far better to be governed by
One, than by many Prin-
ces.

F A B L E CXXXII.

De Muliere, Quæ dicebat,
Se velle mori pro
suo Viro.

Of the Woman, Who said,
that She was willing to die for
her Husband.

Q Uædam Matrona, ad-
modum pudica &
amantissima Viri, ferebat
ægrè, Maritum detine-
ri adversâ Valetudine: la-
mentabatur, ingemiscebat,
& ut testaretur suum
Amorem in Virum, rogabat
Mortem, ut, si esset erep-
tura Maritum Sibi,
potiùs vellet occidere Se,
quàm Illum. Inter hæc
Verba, cernit Mortem veni-
entem horribili Aspectu,
Timore Cujus preter-
rita, & jam pœnitens sui
Voti, inquit, Ego non sum,
Quem petis; jacet in
Lædo, Quem venisti
occisura.

A Certain Matron, ve-
ry chaste and
most loving of her Husband, bore it
ill, that the Husband was kept
down by bad Health: She la-
mented, She grieved,
and, that She might testify Her
Love to her Husband, She asked
Death, that, if He was about to
snatch her Husband from Her,
He rather would kill Her,
than Him. Among these
Words, She beholds Death com-
ing with a horrible Aspect,
with the Fear of Whom being af-
frighted, and now repenting of Her
Vow, She said, I am not He,
Whom Thou seekest; He lies in
the Bed, Whom thou comest
about to kill.

MOR.

MOR.

Hæc Fabula indicat, Ne-
minem esse adeò amantem
Amici, Qui non malit
esse bene Sibi, quàm Al-
teri.

MOR.

This Fable shows, that no
One is so loving
of a Friend, Who had not rather
it was well to Him, than Ano-
ther.

F A B L E CXXXIII.

De Adolescente canente in
Funere Matris.

Of the young Man singing at
the Funeral of his Mother.

Quidam Vir prosequen-
tibus defunctam
Uxorem, Quæ effereba-
tur ad Sepulchrum
Lachrymis & Fletibus; verò
ejus Filius canebat, Qui,
cùm increparetur à Pa-
tre, ut amens, Qui can-
taret in Funere Matris,
cùm deberet esse mæstus, &
 flere unà Secum, inquit,
Mi Pater, si conduxisti
Sacerdotes, ut canerent, cur
irasceris Mihi concinenti
gratis? Cui Pater
inquit, Tuum Officium, &
Sacerdotum non est idem.

A Certain Man follow-
ed his dead
Wife, Who was
borne to the Grave
with Tears and Weepings; but
his Son sung, Who,
when he was blamed by the Fa-
ther, as mad, Who could
sing at the Burial of a Mother,
when he ought to be sad, and
to weep together with Him, said,
My Father, if You have hired
Priests, that they might sing, why
are you angry with Me singing
gratis? To whom the Father
said, Thy Office, and
that of the Priests is not the same.

MOR.

Hæc Fabula indicat,
Omnia non esse decora Om-
nibus.

MOR.

This Fable shows, that
all Things are not decent for All
Men.

F A B L E CXXXIV.

De zelotypo Viro, Qui dederat Uxorem custodiendam.

Of the jealous Man, Who had given his Wife to be guarded.

Zelotypus Vir dederat Uxorem, Quam compererat vivere parum pudicè, cuidam Amico, Cui fideret plurimum, custodiendam, pollicitus ingentem Pecuniam, si observaret Eam ita diligenter, ut nullo Modo violaret conjugalem Copulam. At Ille, ubi expertus esset hanc Custodiam nimis difficilem aliquot Dies, & comperisset suum Ingenium vinci Versutiâ Mulieris, accedens ad Maritum, dixit, Se nolle gerere hanc tam duram Provinciam amplius; quandoquidem ne Argus quidem, Qui fuit totus oculatus, posset custodire impudicam Mulierem: Ad didit præterea, si sit necesse, Se malle deferre Saccum plenum Pulicibus in Pratum quotidie integro Anno, & Sacco soluto, pascere Eos inter Herbas, & Vespere reducere omnes Domum, quam servare impudicam Mulierem uno Die.

A Jealous Man had given his Wife, Whom He had found to live but a little chastely, to a certain Friend, to Whom He could trust very much, to be guarded, having promised much Money, if He could observe Her so diligently, that by no Method She might violate the conjugal Tie. But He, when He had experienced this Charge too difficult some Days, and had found his Wit to be overcome by the Cunning of the Woman, going to the Husband, said, that He was unwilling to bear this so hard a Province longer; seeing that not Argus indeed, Who was all eyed, could be able to keep an unchaste Woman: He added moreover, if it was necessary, that He had rather carry down a Sack full of Fleas into a Meadow daily for a whole Year, and, the Sack being loosed, to feed Them among the Grass, and in the Evening to bring them back all Home, than to keep an unchaste Woman one Day.

MOR.

Hæc Fabula indicat, nullos Custodes esse ita diligentes, Qui

MOR.

This Fable shows, that no Guards are so diligent, Who

Qui valeant custodire Who can be able to keep
impudicas Mulieres. unchaste Women.

FABLE CXXXV.

De Viro recusante Cly-
sters.

Of the Man refusing Cly-
sters.

QUIDAM Vir, Germanus
Natione, admodum dives,
ægrotabat; ad curandum
quem plures Medici
acceſſerunt, (etenim Muscæ
convolant catervatim ad
Mel) Unus Quorum dicebat
inter Cætera, esse
Opus Clysteribus, si vel-
let convalescere; Quod
cùm Vir audiret, insuetus
Medicinæ hujusmodi, per-
citus Furore, jubet
Medicos ejici
Domo, dicens, Eos
esse infamos, Qui, cùm
Caput doleret, vellent
mederi Podicem.

A Certain Man, a German
by Nation, very rich,
was sick; to cure
Whom many Physicians
came, (for the Flies
fly in Heaps to
the Honey) One of Whom said,
among other Things, that there was
Need of Clysters, if He was
willing to grow well; Which
when the Man heard, unused
to a Medicine of this Kind, mo-
ved with Anger, He commands
the Physicians to be cast out
of the House, saying, that They
were mad, Who, when
the Head grieved, were willing
to cure the Breech.

MOR.

Hæc Fabula indicat,
Omnia, quamvis salutaria,
videri & aspera & obfu-
tura insuetis & inexper-
tis.

MOR.

This Fable shows,
that all Things, altho' healthful,
seem both rough and hurt-
ful to the unaccustomed and inex-
perienced.

F A B L E CXXXVI.

De Asino egrotante, & Lupis visitantibus Eum.

Of the Ass being sick, and the Wolves visiting Him.

A Sinus egrotabat, & Fama exiverat, Eum moriturum citò; Igitur, cum Lupi venissent ad visendum Eum, & peterent à Filio, quomodo ejus Pater valeret, Ille respondit per Rimulam Ostii, melius, quàm velletis.

THE Ass was sick, and Fame had gone out, that He would die quickly; Therefore, when the Wolves had come to see Him, and asked of the Son, how his Father did, He answered thro' the Chink of the Door, better, than Ye would have Him.

MOR.

MOR.

Hæc Fabula indicat, quòd Multi fingunt ferre Mortem. Aliorum cum Molestiâ, Quos tamen cupiunt interire celeriter.

This Fable shows, that Many feign to bear the Death of Others with Trouble, Whom yet They desire to perish quickly.

F A B L E CXXXVII.

De Nuce, Asino, & Muliere.

Of the Nut-tree, the Ass, and the Woman.

QUædam Mulier interrogabat Nucem, nascentem Viam secus, Quæ impetebatur Saxis à Populo prætereunte, quare esset ita amens, ut quòd caderetur pluribus & majoribus Verberibus, eò procrearet plures & præstantiores Fructus? Cui inquit, Esne immemor Proverbii dicen-

A Certain Woman asked a Nut-tree, growing by the Way-Side, Which was beaten with Stones by the People passing by, why It was so mad, that by how much It was beaten with more and greater Stripes, by so much it yielded more and better Fruits? To whom it said, Art thou unmindful of the Proverb say-

dicentis ita, Nux, Afinus, & Mulier, sunt ligati simili Lege. Hæc tria faciunt Nil rectè, si Verbera cessant. *saying thus, A Nut-tree, an Ass, and a Woman, are bound by a like Law. These three do Nothing rightly, if Blows cease.*

MOR.

Hæc Fabula indicat, Homines sæpe solere confodere Se propriis Jaculis.

MOR.

This Fable shows, that Men often are wont to wound Themselves with their own Darts.

F A B L E CXXXVIII.

*De Asino, non inveni-
ente Finem Laborum.*

*Of the Ass, not finding
an End of his Labours.*

A Sinus angebatur plurimum hyberno tempore, quòd afficeretur nimio Frigore, & haberet durum Victum Palarum; quare optabat vernam Temperiem, & teneras Herbas. Sed cum Ver advenisset, & cogèretur à Domino, Qui erat Figulus, deferre Argillam in Arcam, & Lignum ad Fornacem, & inde Lateres & Tegulas ad diversa Loca; pertæsus Veris, in Quo tolerabat tot Labores, sperabat Æstatem, ut Dominus impeditus Messe pateretur Eum quiescere; Sed tunc quoque, cum compelleretur ferre Messes in Arcam, & inde Triticum Domum, nec esset Locus Qui-

THE Ass was grieved very much in winter Time, that He was affected with too much Cold, and had hard Meat of Chaff; wherefore He desired the Spring Season, and the tender Grass. But when Spring came, and He was compelled by the Master, Who was a Potter, to carry Clay into the Yard, and Wood to the Furnace, and thence Bricks and Tiles to diverse Places; tired of the Spring, in Which He bore so many Labours, He hoped for Summer, that the Master being hindered by the Harvest would suffer Him to rest; But then also, when He was compelled to bear the Corn into the Barn, and thence the Wheat Home, nor was there Space for

Quieti Sibi ; saltem sperabat
Autumnum fore Finem
Laborum : Sed, cum ne
tunc quoque cerneret Finem
Malorum, cum quotidie
Vinum, Poma, & Lignum
essent portanda, rursus
efflagitabat Nivem &
Glaciem Hyemis, ut tunc
saltem aliqua Requies con-
cederetur Sibi à tantis
Laboribus.

MOR.

Hæc Fabula indicat,
esse nulla Tempora præsen-
tis Vitæ, Quæ non sunt sub-
jecta perpetuis Laboribus.

for Rest for Him ; at least He hoped
that Autumn would be the End
of his Labours : But, when not
then also He perceived an End
of Evils, seeing that daily
Wine, Apples, and Wood
were to be carried, again
He longed for the Snow and
Ice of Winter, that then
at least some Rest might be
granted to Him from so great
Labours.

MOR.

This Fable shows,
that there are no Times of the pre-
sent Life, Which are not sub-
ject to perpetual Labours.

F A B L E CXXXIX.

De Mure, Qui volebat
contrahere Amicitiam cum
Fele.

Of the Mouse, Who was willing
to contract a Friendship with
the Cat.

COMplures Mures, com-
morantes in Cavo
Parietis, contemplantur
Felem, Quæ incumbabat in
Tabulato, Capite
demisso, & tristi Vultu.
Tunc Unus ex Iis inquit, Hoc
Animal videtur admodum
benignum, & mite ;
etenim præfert quandam
Sanctimoniam ipso Vultu ;
volo alloqui Ipsam,
&nectere indissolubilem
Amicitiam cum Eâ ; Quæ
cum dixisset, & accessis-
set

MANY Mice, dwell-
ing in the Hollow
of a Wall, espied
a Cat, Who lay on
the boarded Floor, with her Head
hung down, and a sad Countenance.
Then One of them said, This
Animal seems very
kind and mild ;
for She shows a certain
Sanctity in Her very Countenance ;
I am willing to speak to Her,
and to knit an indissoluble
Friendship with Her ; Which Things
when He had said, and had ap-
proached

○

set propius, erat captus, & dilaceratus à Fele. Tunc Cæteri, videntes Hoc, aiebant Secum, profectò non est credendum temerè Vultui.

proached nearer, He was taken, and torn to Pieces by the Cat. Then the Rest, seeing This, said with Themselves, truly It is not to be trusted rashly to the Countenance.

MOR.

Hæc Fabula innuit, Homines non esse judicandos è Vultu, sed ex Operibus; cum atroces Lupi sæpe delitescant sub ovinâ Pelle.

MOR.

This Fable hints, that Men are not to be judged by the Countenance, but by Works; seeing that fierce Wolves often lie hid under a Sheep's Skin.

F A B L E C X L.

De Asino, Qui serviebat ingrato Hero.

Of the Ass, Who served an ungrateful Master.

A Sinus, Qui serviverat ingrato Hero multos Annos inoffenso Pede, semel, ut fit, dum esset pressus gravi Sarcinâ, & incederet salebrosâ Viâ, recidebat sub Onere. Tum implacabilis Dominus compellebat Eum surgere multis Verberibus, nuncupans ignavum & pigrum Animal. At miser Asinus dicebat Secum, inter hæc Verbera, Infelix Ego, Qui sortitus sum tam ingratum Herum! Nam quamvis serviverim Ei multo Tempore sine Offensâ, tamen non compensat hoc unum Delictum meis tot pristinis Beneficiis.

THE Ass, Who had served an ungrateful Master many Years with an inoffensive Foot, once, as it happens, whilst He was pressed with a heavy Load, and went in an uneven Way, fell under the Burden. Then the implacable Master compelled Him to rise with many Blows, calling Him an idle and dull Animal. But the miserable Ass said with Himself, among these Stripes, Unhappy I, Who have got so ungrateful a Master! For altho' I have served Him a long Time without Offence, yet He does not weigh this one Fault with my so many former Benefits.

MOR.

MOR.

Hæc Fabula conficta est in Eos, Qui immemores Beneficiorum collatorum Sibi, prosequuntur etiam minimam Offensam sui Benefactoris in Se atroci Pænâ.

MOR.

This Fable was feigned against Those, Who unmindful of Benefits conferred on Themselves, prosecute even the least Offence of their Benefactor on Him with a cruel Punishment.

F A B L E C X L I.

De Lupo, suadente Histrici, ut deponeret sua Tela.

Of the Wolf, persuading the Porcupine, that She would lay down her Darts.

L Upus esuriens intenderat Animum in Histricem, Quam tamen non audebat invadere, quia erat munita undique Sagittis. Autem Astutiâ excogitatâ perdendi Eam, cepit suadere Illi, ne portaret tantum Onus Telorum Tergo Tempore Pacis, quandoquidem Sagittarii non portarent Aliquid, nisi cum Tempus Prælii instaret: Cui Histrix inquit, Est credendum semper esse Tempus præliandi adversus Lupum.

T HE Wolf hungering had bent his Mind upon the Porcupine, Which nevertheless He dared not to attack, because She was fortified every where with Darts. But a cunning being thought on of destroying Her, He began to persuade Her, that She would not carry so great a Burden of Darts on her Back in a Time of Peace, seeing that the Archers did not carry any Thing, unless when the Time of Battle approached: To whom the Porcupine said, It is to be believed always to be a Time of fighting against a Wolf.

MOR.

Hæc Fabula innuit, sapientem Virum oportere semper esse munitum adversus Fraudes Inimicorum, & Hostium.

MOR.

This Fable hints, that a wise Man ought always to be fortified against Deceits of Enemies, and Foes.

F A B L E

F A B L E CXLII.

De MURE liberante
MILVUM.

Of the MOUSE freeing
the KITE.

MUS, *conspicatus*
Milvum *implicitum*
Laqueo *Aucupis*, misertus est
Avis, quamvis *Inimicæ* Sibi ;
Vinculisque abrohis
Dentibus, fecit *Viam*
Sibi *evolandi*. Milvus,
immemor tanti *Beneficii*,
ubi *vidit* Se *solutum*,
corripiens *Murem* *suspican-*
tem Nil tale, *laceravit*
Unguibus, & *Rostro*.

THE Mouse, *having espied*
the Kite *entangled*
in the Snare of the Fowler, pitied
the Bird, altho' an Enemy to Her ;
and the Bands being gnawed
with her Teeth, She made a Way
for Her of flying out. The Kite,
unmindful of so great Benefit,
when He saw Himself loosed,
seizing the Mouse suspect-
ing no such Thing, tore Her
with her Claws, and Bill.

MOR.

Hæc Fabula indicat,
malignos Viros solere repen-
dere Gratias hujus Modi
suis Benefactoribus.

MOR.

This Fable shows,
that wicked Men are wont to re-
pay Thanks of this Kind
to their Benefactors.

F A B L E CXLIII.

De Cochleâ petente à Jove,
ut *posset* *ferre*
suam Domum Secum.

Of the Snail desiring of Jupiter,
that She might be able to bear
Her House with Her.

CUM Jupiter, ab *Ex-*
ordio *Mundi*,
elargiretur *singulis Anima-*
libus Munera, *Quæ peti-*
issent, *Cochlea* *petiit*
ab Eo, *ut* *posset*
circumferre *suam Domum*.
Interrogata à Jove, *quare*
exposceret *tale Munus ab*
Eo,

WHEN Jupiter, from the *Be-*
ginning of the World,
bestowed on all *Ani-*
mals the Gifts, *Which* They
had desired, the Snail desired
of Him, that She might be able
to bear about her House.
Being asked by Jupiter, *why*
She demanded such a Gift from
Him,

Eo, Quod futurum erat grave, & molestum illi, inquit, malo ferre tam grave Onus perpetuò, quàm non posse vitare malum Vicinum, cùm Mihi libuerit.

Him, Which would be heavy, and troublesome to Her, She said, I had rather bear so heavy a Burden perpetually, than not to be able to avoid a bad Neighbour, when I list.

MOR.

Hæc Fabula indicat, Vicinitatem Malorum fugiendam omni Incommodo.

MOR.

This Fable shows, that the Neighbourhood of bad Men is to be avoided with every Disadvantage.

F A B L E CXLIV.

De Herinaceo ejiciente Viperam Hospitem.

Of the Hedge-Hog casting out the Viper her Host.

HErinaceus, præsentiens Hyemem adventare, rogavit Viperam, ut concederet Locum Sibi in suâ Cavernâ adversus Vim Frigoris; Quod cùm Illa fecisset, Herinaceus, pervolvens Se huc atque illuc, pungebat Viperam Acumine Spinarum, & torquebat vehementer; Illa videns Se malè tractatam quando suscepit Herinaceum Hospitio, orabat Eum blandis Verbis, ut exiret, cùm Locus esset nimis angustus duobus. Cui Herinaceus inquit, Exeat, Qui nequit manere hic; quare Vipera sentiens, non esse Locum Sibi

THE Hedge-Hog, perceiving the Winter to approach, asked the Viper, that She would grant a Place to Him in her Cavern against the Extremity of the Cold; Which when She had done, the Hedge-Hog, rolling Himself hither and thither, pricked the Viper with the Sharpness of his Darts, and tormented Her vehemently; She seeing Herself ill treated when She took the Hedge-Hog Guest-wise, entreated Him with fair Words, that He would go out, seeing that the Place was too narrow for both. To whom the Hedge-Hog said, Let Him go out, Who cannot abide here; wherefore the Viper perceiving, there was not a Place for

Sibi *ibi*, cessit *illinc* for Her *there*, departed *thence*
 ex *Hospitio*. out of her Lodging.

MOR.

MOR.

Hæc *Fabula* indicat, *Eos*
 non esse *admittendos* in *Con-*
sortium, *Qui possunt* ejicere
Nos.

This *Fable* shows, that *They*
 are not to be admitted into *Fel-*
lowship, *Who are able* to cast out
Us.

F A B L E CXLV.

De quodam *Agricolâ* &
Poëtâ.

Of a certain *Husbandman* and
 a *Poet*.

Quidam *Agricola* acce-
 dens ad *Poëtam*, *cujus*
Agros colebat, *cùm offen-*
disset Eum solum inter *Libros*,
 interrogabat *Eum*, quo
Pactò posset vivere ita *solus*?
 Cui *Ille* inquit, *Tantum*
cœpi esse solus, *postquam*
advenisti huc.

A Certain *Husbandman* com-
 ing to a *Poet*, *whose*
Fields He ploughed, when *He* had
 found *Him alone* among his *Books*,
 asked *Him*, by what
Means *He* was able to live so alone?
 To whom *He* said, *I only*
 began to be alone, since
 You came hither.

MOR.

MOR.

Hæc *Fabula* indicat,
eruditos Viros, *Qui conti-*
nuò stipantur *Turbâ*
doctissimorum *Virorum*,
 tunc esse *solos*, *cùm fuerint*
 inter *illiteratos Homines*.

This *Fable* shows,
 that *learned Men*, *Who conti-*
 nually are thronged with a *Crowd*
 of the most *learned Men*,
 then are alone, when they are
 amongst *illiterate Fellows*.

F A B L E CXLVI.

De Lupo, induto Pelle Ovis, Qui devorabat Gregem. *Of the Wolf, clothed with the Skin of the Sheep, Who devoured the Flock.*

LUpus, indutus Pelle Ovis, immiscuit Se Gregi Ovium, & quotidie occidebat Aliquam ex Eis: Quod cum Pastor animadvertisset, suspendit Illum in altissimâ Arbore. Autem cæteris Pastoribus interrogantibus, cur suspendisset Ovem, aiebat, Quidem Pellis est Ovis, ut videtis; autem Opera erant Lupi.

AWolf, clothed with the Skin of a Sheep, mixed Himself with a Flock of Sheep, and daily slew some One of Them: Which when the Shepherd had observed, He hunged Him on a very high Tree. But the other Shepherds asking, why He had hung the Sheep, He said, Indeed the Skin is a Sheep's, as you see; but the Works were a Wolf's.

MOR.

MOR.

Hæc Fabula indicat, Homines non esse judicandos ex Habitu, sed ex Operibus; quoniam Multi faciunt Lupina Opera sub Vestimentis Ovium. *This Fable shows, that Men are not to be judged by Habit, but by Works; because Many do Wolves' Works under the Clothings of Sheep.*

F A B L E CXLVII.

De CANE occidente OVES sui Domini. *Of the Dog killing the SHEEP of his Master.*

Quidam Pastor dederat suas Oves Cani custodiendas, pascens Illum optimis Cibis. At Ille sæpe occidebat aliquam Ovem; Quod cum Pastor animadvertisset,

ACertain Shepherd had given his Sheep to his Dog to be kept, feeding Him with the best Meats. But He often killed some one Sheep; Which when the Shepherd had observed,

vertisset, *capiens* Canem,
 volebat *occidere* Eum.
 Cui *Canis* inquit, *Quare*
 cupis *perdere* Me?
 Sum unus *ex* tuis *domesticis* ;
 potius *interfice* Lupum, Qui
 continuo *insidiatur* tuo
 Ovili. Imò, *inquit* Pa-
 stor, *Puto* Te magis dignum
 Morte, quàm *Lupum*: Etenim
 Ille *profitetur* Se meum
 Hostem *palam* ; verò Tu, *sub*
 Specie *Amicitia*, quotidie
imminuis meum *Gregem*.

MOR.

Hæc *Fabula* indicat, *Eos*
 esse *puniendos* longè magis,
 Qui *ledunt* Nos *sub* Specie
Amicitia, quàm Qui *pro-*
fitentur Se *nostros* *Inimicos*
palam.

served, *taking* the Dog,
 He *was* *willing* to kill Him.
 To whom *the Dog* said, *Wherefore*
 dost Thou desire to *destroy* Me?
 I am one of thy *Domestics* ;
 rather *slay* the Wolf, Who
 continually *lays* wait for your
Sheepfold. Nay, *says* the Shep-
 herd, *I think* You more worthy
 of *Death*, than *the Wolf*: For
 He *professes* Himself my
 Enemy *openly* ; but Thou, *under*
 the Show of *Friendship*, daily
diminishest my *Flock*.

MOR.

This *Fable* shows, *that* They
 are to be *punished* by far more,
 Who *hurt* Us *under* a Pretence
 of *Friendship*, than They Who *pro-*
fess Themselves our *Enemies*
openly.

F A B L E CXLVIII.

De *ARIETE* pugnante cum
 TAURO.

Of the *RAM* fighting with
 the *BULL*.

ERat *quidam* *Aries*
inter *Oves*, Qui
 habebat *tam* *firmum* *Caput*
 & *Cornua*, *ut* *statim* &
facile *superaret* *ceteros*
Arietes ; *quare* *cùm* *inveniret*
 nullum *Arietem* *amplius*,
 Qui *auderet* *obstistere* *Sibi*
occurfanti, *elatus*
crebris *Victoriis*, *ausus* *est*
provocare *Taurum* *ad* *Pug-*
nam ; *sed* *primo* *Congressu*,
 cùm

THERE was a certain Ram
 among the Sheep, Who
 had so firm a Head
 and Horns, that presently and
 easily He overcame the other
 Rams ; wherefore when he found
 no Ram more,
 Who dared to withstand Him
 running against Him, puffed up
 with frequent Victories, he dared
 to provoke a Bull to Bat-
 tle ; but at the first Onset,
 when

cum arietavisset in
Frontem Tauri, est reper-
cussus tam atroci Ictu,
ut ferè moriens, diceret
hæc, Stultus Ego!
quid egi? Cur ausus sum
laceffere tam potentem Ad-
versarium, Cui Natura
creavit Me imparem?

when He had butted against
the forehead of the Bull, He was
struck back with so cruel a Blow,
that almost dying, He said
these words, Fool that I am!
what have I done? Why dared I
to provoke so powerful an Ad-
versary, to Whom Nature
bath created Me unequal?

MOR.

Hæc Fabula indicat, non
esse certandum cum poten-
tioribus.

MOR.

This Fable shows, that it
is not to be strove with the more
powerful.

F A B L E CXLIX.

De Aquilâ rapiente Filios
Cuniculi.

Of the Eagle snatching the Young
of the Coney.

AQUILA, nidulata in
altissimâ Arbore, ra-
puerat Filios Cuniculi,
Qui pascebatur non longè
illinc, in Prædam suorum
Pullorum; Quam Cuni-
culus orabat blandis Verbis,
ut dignaretur restituere
suos Filios Sibi; At Illa,
arbitrans Eum esse pusillum
& terrestre Animal,
dilacerabat Eos Unguibus,
Quos apponebat suis Pullis
epulandos in Conspectu
Matris: Tunc Cuniculus,
commotus Morte suorum
Filiorum, haud permittit
hanc Injuriam abire impu-
nitam; etenim effodit
Arborem, radicitus, Quæ
susti-

THE Eagle, having built a Nest in
a very high Tree, had snatch-
ed away the Young of the Coney,
Who was fed not far
from thence, for the Prey of her
Young; When the Co-
ney besought with fair Words,
that She would vouchsafe to restore
her Young to Her; But She,
supposing Him to be a little
and earthly Animal,
tore Them with her Talons,
Which She put to her Young
to eat in the Sight
of the Dam: Then the Coney,
moved at the Death of her
Young, permitted not
this Injury to go unpunish-
ed; for She dug up
the Tree by the Roots, Which
sustain-

P

sustinebat *Nidum*, Quæ sustained the Nest, which
 procidens *levi Impulsu* falling with a light Blast
 Ventorum, *dejecit* of the Winds, threw down
 Pullos *Aquilæ* adhuc *implu-* the Young of the Eagle, as yet un-
 mes in *Humum*, Qui fledged, upon the Ground, Who
 depasti à *Feris* præ- being eat up by the Wild Beasts af-
 buerunt *Solatium* Doloris forced Comfort of Grief
 Cuniculo. to the Coney.

MOR.

Hæc Fabula indicat Ne-
 minem fretum suâ Potentiâ
 debere despiciere imbecilliores,
 cum aliquando infirmiores
 ulciscantur Injurias poten-
 tiorum.

MOR.

This Fable shows, that no
 Man relying on his Power
 ought to despise the Weaker,
 seeing that sometimes the Weaker
 revenge the Injuries of the more
 powerful.

F A B L E CL.

De Lupo, Pisce Fluvii,
 affectante Regnum
 Maris.

Of the Pike, a Fish of the River,
 affecting the Dominion
 of the Sea.

ERAT Lupus, in quo-
 dam Amne, Qui ex-
 cedebat ceteros Pisces
 ejusdem Fluminis in Pul-
 chritudine, Magnitudine, ac
 Robore; unde Omnes admi-
 rabantur, & afficiebant
 Eum maximo Honore;
 quare elatus Superbiâ
 cepit appetere majorem
 Principatum. Igitur Am-
 ne relicto, in Quo regna-
 verat multos Annos, ingres-
 sus est Mare, ut vendi-
 caret Regnum Ejus Si-
 bi; sed offendens Delphi-
 num miræ Magnitudinis,
 Qui

THERE was a Pike, in a cer-
 tain River, Who ex-
 ceeded the other Fishes
 of the same River in Fair-
 ness, Greatness, and
 Strength; whence All admir-
 ed, and affected
 Him with the greatest Honour;
 wherefore puffed up with Pride
 He began to desire greater
 Command. Therefore the Ri-
 ver being left, in Which He had
 reigned many Years, He entered
 into the Sea, that he might chal-
 lenge the Dominion of It to Him-
 self; but finding a Dol-
 phin of a wonderful Greatness,
 Who

Qui regnabat in Illo, est ita insectatus ab Illo, ut fugiens vix ingrederetur Ostium Amnis, unde ausus est exire non amplius. *Who reigned in It, He was so pursued by Him, that flying away scarce could He enter into the Mouth of the River, whence He durst to go out no more.*

MOR.

Hæc Fabula admonet Nos, ut contenti nostris Rebus, ne appetamus, Quæ sunt longè majora nostris Viribus.

MOR.

This Fable admonishes Us, that content with our own Things, We do not desire, What are by far greater than our Strength.

F A B L E C L I.

De OVE convitiante Pastori.

Of the SHEEP railing on the Shepherd.

Ovis convitiabatur Pastori, quòd non contentus Lacte, Quod mulgebat ab Eâ in suum Usum, & Usum Filiorum, insuper denudaret Illam Vellere. Tunc Pastor iratus trahebat ejus Filium ad Mortem. Ovis inquit, Quid pejus potes facere Mibi? Pastor inquit, ut occidam Te, & projiciam devorandam Lupis & Canibus. Ovis filuit, formidans adhuc majora Mala.

A Sheep railed on a Shepherd, that not content with the Milk, Which He milked from Her for his own Use, and the Use of his Children, moreover He stripped Her of the Fleece. Then the Shepherd angry dragged her Young one to Death. The Sheep says, What worse are You able to do to Me? The Shepherd says, that I may kill Thee, and throw Thee out to be devoured by the Wolves and Dogs. The Sheep held her Peace, fearing yet greater Evils.

MOR.

Hæc Fabula indicat, Homines non debere excandescere in Deum, si permittat Divitias & Filios auferri Iplis; cum possit inferre etiam majora Supplicia

MOR.

This Fable shows, that Men ought not to grow warm against God, if He permitteth Riches and Children to be taken from Them; when He is able to bring even greater Punishments

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plicia *Ipsis* & *viventibus* *ments upon Them* both *living*
& *mortuis.* and *dead.*

F A B L E CLII.

De Aurigâ & Rotâ
Currûs stridente.

Of the Waggoner and the Wheel
of the Waggon creaking.

AUriga interrogabat
Currum, quare
Rota, Quæ erat deterior,
strideret, cum cæteri non
facerent idem? Cui
Currus inquit, Ægroti
semper consueverunt esse
morosi & queruli.

THE Waggoner asked
the Waggon, wherefore
the Wheel, Which was worse,
creaked, when the rest did
not do the same? To whom
the Waggon said, The Sick
always have used to be
morose and complaining.

MOR.

MOR.

Hæc Fabula indicat, Mala
semper solere impellere
Homines ad Querimoniam.

This Fable shows, that Evils
always are wont to drive
Men to Complaint.

F A B L E CLIII.

De Viro volente experiri
Amicos.

Of the Man willing to try
his Friends.

QUIDAM Vir admodum
dives & liberalis,
habebat magnam Copiam
Amicorum, Quos sæpe invi-
tabat ad Cœnam; ad Quem
accedebant libentissimè.
Autem volens experiri, an
essent fideles Sibi
in Laboribus & Periculis,
convocavit Eos omnes, di-
cens, Inimicos esse obortos
Sibi,

A Certain Man very
rich and liberal,
had a great Abundance
of Friends, Whom often He in-
vited to Supper; to Whom
They went most willingly.
But willing to try, whether
They would be faithful to Him
in Labours and Dangers,
He called together Them all, say-
ing, that Enemies were risen up
against Him,

SELECT FABLES OF ÆSOP. III

Sibi, Quos statuit against Him, Whom He resolved
 occidere; quare, Armis cor- to kill; wherefore, Arms being
 reptis, irent Secum, taken up, they should go with Him,
 ut ulciscerentur Injurias that They might revenge the Injuries
 illatas Sibi. Tum Omnes offered to Him. Then All
 ceperunt excusare Se, began to excuse Themselves,
 præter Duos. Igitur, ceteris except Two. Therefore, the rest
 repudiatis, habuit tantum being rejected, He held only
 Illos Duos in Numero Those Two in the Number
 Amicorum. of Friends.

MOR.

Hæc Fabula indicat, ad-
 versam Fortunam esse
 optimum Experimentum
 Amicitia.

MOR.

This Fable shows, that ad-
 verse Fortune is
 the best Experiment
 of Friendship.

F A B L E CLIV.

De Vulpe laudante Carnem
 Leporis Cani.

Of the Fox praising the Flesh
 of the Hare to the Dog.

CUM Vulpes fugeretur
 à Cane, & jamjam
 esset capienda, nec
 cognoscerat ullam aliam
 Viam evadendi, inquit, O
 Canis, quid cupis perde-
 re Me, cujus Caro non po-
 test esse ulli Usui Tibi?
 cape potiùs illum Leporem;
 (etenim Lepus aderat propè)
 cujus carnem Mortales dicunt
 esse suavissimam. Igitur
 Canis, motus Consilio
 Vulpis, Vulpe omiffa,
 infecutus est Leporem; Quem
 tamen non potuit capere ob
 ejus incredibilem Veloci-
 tatem. Post paucos Dies
 Lepus

WHEN the Fox was put to flight
 by the Dog, and just now
 was to be caught, nor
 knew any other
 Way of escaping, He said, O
 Dog, why dost Thou desire to de-
 stroy Me, whose Flesh can-
 not be of any Use to Thee?
 take rather that Hare;
 (for the Hare was nigh)
 whose Flesh Men say
 is most sweet. Therefore
 the Dog, moved with the Counsel
 of the Fox, the Fox being let alone,
 pursued the Hare; Which
 yet He could not take for
 her incredible Swift-
 ness. After a few Days
 the Hare

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Lepus conveniens *Vulpem* the Hare meeting the Fox
accusabat *Eam* vehementer, (*etenim* audiêrat *ejus* accused Her vehemently, (for He had heard her
Verba) quòd demonstrâffet Words) because She had shown
Se *Cani*. *Cui* Him to the Dog. To whom
Vulpes *inquit*, *Lepus*, *quid* the Fox said, O Hare, why
accusas *Me*, *cùm* *laudavi* do You accuse Me, when I have
Te *tantopere*? *Quid* praised Thee so greatly? What
diceret, *si* *vituperâssem* would You say, if I had disgraced
Te ? You ?

MOR. MOR.
Hæc Fabula indicat, This Fable shows,
Homines *machinari* *Perni-* that Men contrive Destruction
ciem *Aliis* *sub* *Specie* for Others under the Pretence
Laudationis. of Commendation.

F A B L E CLV.

De Lepore petente Calliditatem, & Vulpe Celeritatem à Jove. Of the Hare asking Craftiness, and the Fox Swift-ness from Jupiter.

Lepus & Vulpes petebant à Jove; Hæc, ut adjungeret Celeritatem suæ Calliditati; Ille, ut adjungeret Calliditatem suæ Celeritati: Quibus Jupiter ita respondit; Elargiti sumus Munera singulis Animantibus, ab Origine Mundi, è nostro liberalissimo Sinu; sed dedisse Omnia Uni fuisset Injuria Aliorum.

THE Hare and the Fox begged of Jupiter; This, that He would join Swift-ness to her Craftiness; That, that He would join Craftiness to his Swift-ness: To Whom Jupiter thus answered; We have bestowed Gifts to all living Creatures, from the Beginning of the World, out of our most liberal Bosom; but to have given All to One would have been the Injury of Others.

MOR. MOR.
Hæc Fabula indicat, This Fable shows,
Deum esse largitum sua that God has given his
Munera Gifts

Munera ita æquali Lance, Gifts with so equal a Balance,
 ut Quisque debeat esse con- that Every One ought to be con-
 tentus suâ Sorte. tent with his own Lot.

F A B L E CLVI.

De Equo inculto, sed Of the Horse ugly, but
 veloci, & cæteris irri- swift, and the rest mock-
 dentibus Eum. ing Him.

COmplures Equi fuerant
 adducti ad Circenses
 Ludos, ornati pulcherri-
 mis Phaleris, præter Unum,
 Quem cæteri irridebant, ut
 incultum, & ineptum ad
 tale Certamen; nec opina-
 bantur, futurum unquam
 Victorem. Sed ubi Tempus
 currendi advenit, & Sig-
 no Tubæ dato,
 cuncti exsilière è Carcere,
 tum demum innotuit, quantò
 Hic paulò antè irrifus su-
 peraret cæteros Velocitate;
 etenim, omnibus aliis relic-
 tis post Se longo intervallo,
 affecutus est Palmam.

MOR.

Fabula significat, Homines
 non judicandos ex Habitu,
 sed ex Virtute.

MANY Horses were
 brought to the Circensian
 Games, adorned with most beauti-
 ful Trappings, except One,
 Whom the rest laughed at, as
 ugly, and unfit for
 such an Engagement; nor did They
 think, that He would be ever
 Victor. But when the Time
 of running approached, and, the Sig-
 nal of the Trumpet being given,
 all leaped from the Goal,
 then at last it appeared, by how much
 This a little before derided ex-
 celled the rest in Swiftnes;
 for, all the others being
 left behind Him at a long Distance,
 He gained the Victory.

MOR.

The Fable signifies, that Men
 are not to be judged by Habit,
 but by Virtue.

F A B L E CLVII.

*De Rustico admisso ad
Jurisconsultum per Vocem
Hædi.*

*Of the Countryman admitted to
the Lawyer by the Voice
of the Kid.*

Quidam Rusticus, im-
plicatus gravi Lite,
accessit ad quendam Juris-
consultum, ut, Eo Patrono,
explicaret Se. At
Ille impeditus aliis Nego-
tiis jubet renunciari,
Se nunc non posse vaca-
re Illi; quare
abiret rediturus
aliàs. Rusticus,
Qui fidebat Ei plurimum,
ut veteri & fido Amico,
nunquam admittebatur.
Tandem deferens Hædum
adhuc lactantem, &
pinguem, Secum, stabat ante
Fores Jurisperiti, &
vellicans Hædum, coëgit
illum balare. Janitor,
Qui solebat admittere Eos,
Qui portarent Dona, ex
Præcepto Heri,
Voce Hædi auditâ,
illico aperiens Januam,
jubet Hominem introire.
Tunc Rusticus, conver-
sus ad Hædum, inquit, Mi
Hædule, ago Gratias Tibi,
Quæ effecisti has Fores tam
faciles Mibi.

A Certain Countryman, en-
tangled in a heavy Suit,
went to a certain Law-
yer, that, He being Patron,
He might unfold Himself. But
He hindered with other Af-
fairs orders Him to be told,
that He now was not able to be at
Leisure for Him; wherefore
He should go away to return
another Time. The Countryman,
Who trusted to Him very much,
as an old and faithful Friend,
never was admitted.
At length bringing a Kid
as yet sucking, and
fat, with Him, He stood before
the Doors of the Lawyer, and
plucking the Kid, forced
Him to bleat. The Porter,
Who was wont to admit Those,
Who brought Gifts, by
the Command of his Master,
the Voice of the Kid being heard,
presently opening the Gate,
orders the Man to enter.
Then the Countryman, having
turned to the Kid, said, My
little Kid, I give Thanks to Thee,
Who hast made these Doors so
easy to me.

MOR.

MOR.

Fabula indicat, nullas
Res esse tam duras & diffi-
ciles,

The Fable shows, that no
Things are so hard and diffi-
cult,

ciles, *Quas Munera non cult, Which Gifts do not*
aperiunt. open.

F A B L E CLVIII.

De Senex deiciente Of the old Man driving down
Saxis Juvenem with Stones the young Man
diripientem Poma Sibi. stealing Apples from Him.

Quidam Senex orabat
Juvenem diripientem
Poma Sibi blandis Verbis,
ut descenderet ex
Arbore, nec vellet auferre
suas Res; sed cum funde-
ret Verba incassum, Juvene
contemnente ejus Ætatem
& Verba, inquit, Audio,
esse aliquam Virtutem non
tantum in Verbis, verum
etiam in Herbis; igitur cepit
vellere Gramen, & jacere in
illum; Quod Juvenis
conspicatus ridebat vehe-
menter, & arbitrabatur
Senem delirare, Qui cre-
deret, se posse depel-
lere eum ex Arbore. Tunc
Senex, cupiens experiri
Omnia, inquit, Quando Verba
& Herbæ valent Nil
adversus Raptorem mearum
Rerum, agam eum
Lapidibus, in quibus quoq;
dicunt esse Virtutem; &
jaciens Lapides, quibus
impleverat Gremium, coëgit
illum descendere, & abire.

A Certain old Man besought
a young Man stealing
Apples from Him with fair Words,
that He would descend out of
the Tree, nor would take away
his Things; but when He poured
out Words in vain, the young Man
despising his Age
and Words, He said, I hear,
that there is some Virtue not
only in Words; but
also in Herbs; therefore He began
to pull the Grass, and to throw it at
Him; Which the young Man
having seen laughed vehe-
mently, and thought
the old Man to doat, Who be-
lieved, that He was able to drive
down Him out of the Tree. Then
the old Man, desiring to try
all Things, said, when Words
and Herbs avail Nothing
against the Stealer of my
Things, I will drive Him
with Stones, in Which also
They say that there is Virtue; and
throwing Stones, with which
He had filled his Lap, he forced
Him to descend, and to go away.

MOR,

Q

MOR.

Hæc Fabula indicat,
Omnia tentanda
Sapienti, priusquam
confugiat ad Auxilium
Armorum.

MOR.

This Fable shows,
that all Things are to be tried
by a wise Man, before that
He fleeth to the Help
of Arms.

F A B L E CLIX.

De Lusiniâ pollicente
Accipitri Cantum pro
suâ Vitâ.

Of the Nightingale promising
to the Hawk a Song for
her Life.

LUSINIÂ comprehensâ
à famelico Accipitre,
cùm intelligeret, Se
fore devorandam ab Eo,
rogabat Eum blandè, ut
dimitteret Se, polli-
cita, Sese relaturam
ingentem Mercedem pro
tanto Beneficio. Autem cùm
Accipiter rogaret, Quid
Gratiæ posset referre
Sibi; inquit, Demulcebo
tuas Aures dulcibus Cantibus.
Accipiter respondit, Malo,
demulceas meum Ventrem;
possum vivere sine tuis
Cantibus, sed non sine
Cibo.

THE Nightingale being caught
by a hungry Hawk,
when She understood that She
should be devoured by Him,
asked Him fairly, that
He would dismiss Her, having
promised, that She would return
a vast Reward for
so great a Benefit. But when
the Hawk asked, What
Favour She was able to return
to Him; She said, I will soften
thy Ears with sweet Songs.
The Hawk answered, I had rather,
thou shouldest soften my Belly;
I am able to live without thy
Songs, but not without
Meat.

MOR.

Hæc Fabula docet, uti-
lia anteponenda
jucundis.

MOR.

This Fable teacheth, that pro-
fitable Things are to be preferred
to pleasant.

F A B L E CLX.

De Leone eligente Porcum Socium Sibi. *Of the Lion choosing the Hog a Companion for Himself.*

LE O, cū vellet
adsciscere Socios Sibi,
& multa Animalia optarent
adjungere Sese Illi, &
expofcerent Id Votis &
Precibus, cæteris ſpretis,
voluit inire
Societatem ſolū cum Porco.
Autem rogatus Cauſam,
reſpondit, Quia hoc Ani-
mal eſt aded fidum, ut nun-
quam relinqueret ſuos Amicos
& Socios in ullo, quantumvis
magno, Discrimine.

MOR.

Hæc Fabula docet,
Amicitiam Eorum appeten-
dam, Qui Tempore Adver-
ſitatis non referunt Pedem
à præſtando Auxilio.

THE LION, when He would
get Companions to Himſelf,
and many Animals wiſhed
to join Themſelves to Him, and
required It with Vows and
Prayers, the others being deſpiled,
He was willing to enter into
Society only with the Hog.
But being asked the Cauſe,
He answered, Becauſe this Ani-
mal is ſo faithful, that He ne-
ver would leave his Friends
and Companions in any, altho'
great, Danger.

MOR.

This Fable teaches,
that the Friendſhip of thoſe is to be
deſired, Who in the Time of Ad-
verſity do not draw back a Foot
from affording Aſſiſtance.

F A B L E CLXI.

De Culice petente Cibum & Hospitium ab Ape. *Of the Gnat asking Meat and Lodging of the Bee.*

CUM Culex hyberno
Tempore conjiceret, Se
periturum Frigore &
Fame, acceſſit ad Alvearia
Apum petens Cibum &
Hospitium ab Eis; Quæ
ſi fuiſſet conſecutus ab Eis
pro-

WHEN the Gnat in the Winter
Time conjectured, that He
ſhould periſh with Cold and
Hunger, He went to the Hives
of the Bees asking Meat and
Lodging from Them; Which
if He ſhould obtain from Them
He pro-

promittebat, *Se edocturum
Filiis Eorum Artem
Musicæ. Tunc quædam
Apis respondit, At Ego
mallem, quod mei Liberi
ediscant meam Artem, Quæ
poterit eximere Eos à
Periculo Famis & Frigoris.*

He promised, *that He would teach
the Children of Them the Art
of Musick. Then a certain
Bee answered, But I
had rather, that my Children
should learn my Art, Which
will be able to exempt Them from
the Danger of Hunger and Cold.*

MOR.

*Hæc Fabula admonet
nos, ut erudiamus nostros
Liberos his Artibus, Quæ
valent vindicare Eos ab
Inopiâ.*

MOR.

*This Fable admonishes
Us, that We instruct our
Children in those Arts, Which
are able to defend Them from
Want.*

F A B L E CLXII.

*De Asino Tubicine, &
Lepore Tabellario.*

*Of the Ass the Trumpeter, and
the Hare the Letter-Carrier.*

LEO, Rex Quadrupedum, pugnaturus adversus Volucres, instruebat suas Acies: Autem interrogatus ab Urso, Quid Inertia Asini, aut Timiditas Leporis conferret Victoriâ Ei, Quos cernebat adesse ibi inter Ceteros, respondit, Clangore suæ Tubæ, concitabit Milites ad Pugnam; verò Lepus fungetur Officio Tabellarii ob Celeritatem Pedum.

THE Lion, the King of the four-footed Beasts, about to fight against the Birds, disposed his Troops: But being asked by the Bear, How the Sluggishness of the Ass, or the Fearfulness of the Hare would bring Victory to Him, Whom He saw to be present there among the rest, He answered, The Ass, with the Sound of his Trumpet, will rouse the Soldiers to the Fight; but the Hare will perform the Office of a Letter-Bearer thro' the Swiftness of his Feet.

MOR.

*Fabula significat, Neminem esse adeò contemptibilem,
Qui*

MOR.

*The Fable signifies, that no
One is so contemptible,
Who*

Qui non possit prodesse Nobis Who cannot be profitable to Us
in aliqua Re. in some Thing.

F A B L E CLXIII.

De Accipitribus Inimicis Of the Hawks Enemies
inter Se, Quos among Themselves, Whom
Columbæ composuerunt. the Doves reconciled.

Accipitres Inimici inter
Se decertabant quotidie,
& occupati suis Invidiis
minimè infestabant alias
Aves. Columbæ dolentes,
Legatis missis, composuere
Eos: Sed Illi, ubi sunt
effecti Amici inter Se,
non desinebant vexare &
occidere cæteras imbecilliores
Aves, & maximè Columbas.
Tum Columbæ dicebant,
Quantò erat Discordia
Accipitrum melior Nobis,
quàm Concordia.

THE Hawks Enemies among
Themselves contended daily,
and busied with their own Enmities
they very little infested the other
Birds. The Doves grieving,
Ambassadors being sent, reconciled
Them: But They, when They were
made Friends among Themselves,
did not leave off to vex and
kill the other weaker
Birds, and mostly the Doves.
Then the Doves said,
By how much was the Discord
of the Hawks better to Us,
than their Agreement.

MOR.

MOR.

Hæc Fabula admonet,
Odia malorum Civium
inter Se potius alen-
da, quàm extinguenda, ut,
dum certant inter
Se, permittant bonos
Vires vivere quietè.

This Fable admonishes,
that the Hatreds of bad Citizens
among Themselves rather are to be
nourished than extinguished, that,
whilst They contend among
Themselves, They may permit good
Men to live quietly.

F A B L E CLXIV.

*De Senex volente differ-
re Mortem.*

*Of the old Man being willing to
defer Death.*

Quidam Senex rogabat
Mortem, Quæ advenerat
ereptura Eum è
Vitâ, ut deferret,
dum conderet suum
Testamentum, & præpararet
cætera necessaria ad
tantum Iter. Cui
Mors inquit, Cur monitus
toties à Me non præparâsti
Te? Et, cum Ille diceret,
quòd nunquam viderat Eam
antea, inquit, Cùm quoti-
die rapiebam non modò tuos
Æquales, Quorum Nulli
ferè jam restant, verùm
etiam Juvenes, Pueros, &
Infantes, nonne admonebam
Te tuæ Mortalitatibus? Cùm
sentiebas tuos Oculos
tabescere, tuum Auditum
minui, & tuos cæteros
Sensus deficere indies, nonne
dicebam Tibi, Me esse
propinquam? & negas,
Te esse admonitum?
quare non est differendum
ulteriùs.

A Certain old Man asked
Death, Who came
to snatch Him out of
Life, that He would defer it,
till He made his
Will, and prepared
the other necessary Things for
so great a Journey. To whom
Death said, Why warned so
often by Me hast thou not prepared
Thyself? And, when He said,
that He never had seen Him
before, He said, When dai-
ly I snatched away not only thy
Equals, of Which None
almost now remain, but
also Young Men, Boys, and
Infants, did not I admonish
Thee of thy Mortality? When
Thou perceivedst thine Eyes
to grow dim, thy Hearing
to be lessened, and thy other
Senses to decay daily, did I not
say to Thee, that I was
near? and dost Thou deny,
that Thou hast been admonished?
wherefore it is not to be deferred
longer.

MOR.

Hæc Fabula indicat, quòd
debemus vivere, quasi semper
cernamus Mortem adesse.

MOR.

This Fable shows, that
We ought to live as if always
We saw Death to be present.

F A B L E

F A B L E CLXV.

De Avaro Viro alloquente Sacculum Nummi. *Of the covetous Man speaking to the Bag of Money.*

Quidam avarus. Vir moriturus, & relic- turus ingentem Acervum Aureorum malè partum, interrogabat Sacculum Nummorum, Quem jussit afferri Sibi, Quibus esset allaturus Voluptatem? Cui Sacculus inquit, Tuis Hæredibus, Qui profunden- dent Nummos quæsitos à Te tanto Sudore, in Scortis & Conviviis; & Dæmonibus, Qui manci- pabunt tuam Animam æternis Suppliciis.

MOR.

Hæc Fabula indicat esse stultissimum laborare in Eis, Quæ sint allatura Gaudium Aliis, autem Tormenta Nobis.

A Certain covetous Man about to die, and about to leave a vast Heap of golden Pieces ill gotten, asked a Bag of Monies, which he commanded to be brought to Him, to whom He was about to bear Pleasure? To Whom the Bag said, To thine Heirs, Who will spend the Monies gotten by Thee with so great Sweat, upon Whores and Feasts; and to the Devils, Who will tor- ment thy Soul with eternal Punishments.

MOR.

This Fable shows it to be a most foolish Thing to labour in those Things, Which may be about to bear Joy to Others, but Torments to Us.

F A B L E CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

Vulpes & Caper sitibundi descenderunt in quendam Puteum; in Quo cum perbibissent, Vulpes ait Capro circumspicienti Reditum, Caper, esto bono Animo, namq; excogitavi, quo pacto uterque simus reduces. Siquidem Tu eriges Te rectum, prioribus Pedibus admotis ad Parietem, & reclinabis tua Cornua, Mento adducto ad Pectus, Ego transiliens per tua Terga & Cornua, & evadens extra Puteum, educam Te isthinc postea. Cujus Consilio Capro habente Fidem, atq; obtemperante, ut Illa jubebat, Ipsa profiliit e Puteo, ac deinde gestiebat præ Gaudio in Margine Putei, & exultabat, habens Nihil Curæ de Hirco. Cæterum, cum incusaretur ab Hirco, ut fædisfraga, respondit, Enimvero, Hirce, si esset Tibi tantum Sensus in Mente quantum est Setarum in Mento, non descendisses in Puteum, priusquam habuisses exploratum de Reditu.

A FOX and a Goat being thirsty descended into a certain Well; in Which when They had well drank, the Fox says to the Goat looking about for a Return, Goat, be of good Cheer, for I have thought by what Means We both may be brought back. If truly Thou wilt raise up Thyself strait, thy fore-Feet being set to the Wall, and wilt lean forward thy Horns, thy Chin being drawn to thy Breast, I leaping over thy Back and Horns, and escaping out of the Well will bring out Thee thence afterwards. To whose Counsel the Goat having Faith, and obeying, as She commanded, She leaped out of the Well, and then jumped for Joy upon the Brink of the Well, and rejoiced, having no Care of the Goat. But, when She was accused by the Goat, as a League-Breaker, She answered, Indeed Goat, if there had been to Thee as much of Sense in thy Mind as there is of Hairs on thy Chin, thou wouldst not have descended into the Well, before that thou hadst examined about a Return.

| | | | | |
|-----------|------------|----------|----------------|------------|
| | MOR. | | MOR. | |
| Hæc | Fabula | innuit, | This | Fable |
| prudentem | Virum | debere | that a prudent | Man |
| explorare | Finem, | antequam | to examine the | End, |
| veniet ad | peragendam | Rem. | He comes to do | the Thing. |

F A B L E CLXVII.

De Gallis & Perdice. Of the Cocks and the Partridge.

CUM Quidam haberet Gallos Domi, mercatus est Perdicem, & dedit Eam in Societatem Gallorum alendam, & saginandam unâ cum Eis. Galli quisque pro Se mordebant & abigebant Eam. Autem Perdix afflictabatur apud Se, existimans talia inferri Sibi à Gallis, quòd suum Genus esset alienum ab Illorum Genere. Verò ubi non multò post aspexit Illos pugnantes inter Se, & mutuò percutientes, recreata à Mœrore & Tristitiâ, inquit, Equidem post Hæc non afflictabor ampliùs, videns Eos dimicantes etiam inter Se.

WHEN a certain Man had Cocks at Home, He bought a Partridge, and gave Her into the Company of the Cocks to be fed, and fattened together with Them. The Cocks every one for Himself bit and drove away Her. But the Partridge was afflicted with Herself, thinking that such things were offered to Her by the Cocks, because her Kind was different from their Kind. But when not much after She saw Them fighting amongst Themselves, and mutually striking, recovered from Grief and Sadness, She said, Truly after these Things I shall not be afflicted more, seeing Them fighting even amongst Themselves.

| | | | | |
|---------------|---------|---------|-----------------|-------------|
| | MOR. | | MOR. | |
| Hæc | Fabula | innuit, | This | Fable |
| prudentes | Viros | debere | that prudent | Men |
| Contumelias | illatas | ab | the Contumelies | offered |
| Alienigenis, | Quos | vident | by Fo- | reigners, |
| abstinere | ab | Injuriâ | Whom They | see |
| Domesticorum. | | | to abstain | from |
| | | | the | Injury |
| | | | of their own | Countrymen. |

R

F A B L E

FABLE CLXVIII.

De JACTATORE.

Of the BOASTER.

Quidam Vir peregrinatus aliquandiu, cum fuisset reversus Domum iterum, cum jactabundus prædicaret multa alia gesta à Se viriliter in diversis Regionibus, tum verò Id maxime, quòd Rhodi superasset Omnes saliendo: Rhodios, Qui adfuerant, esse Testes ejusdem Rei: Unus Eorum, Qui aderant, respondens illi inquit, O Homo, si Istud est verum, Quod loqueris, Quid Opus est Tibi Testibus? Ecce Rhodium! Ecce hic Certamen saliendo!

A Certain Man having travelled a long while, when He was returned Home again, both boasting told many other Things carried on by Him manfully in divers Regions, and truly That especially, that at Rhodes He had excelled All in leaping; that the Rhodians, Who had been present, were Witnesses of the same Thing: One of Them, Who were present, answering him said, O Man, if That is true, Which you speak, What Need is there to You of Witnesses? Behold a Rhodian! Behold here a Trial of leaping.

MOR.

MOR.

Hæc Fabula indicat, quòd, ubi vera Testimonia adsunt, est nihil Opus Verbis.

This Fable shows, that, where true Testimonies are present, there is no Need of Words.

FABLE CLXIX.

De Viro tentante
Apollinem.Of the Man tempting
Apollo.

Quidam facinorosus Vir contulit Se Delphos tentaturus Apollinem, & habens Passerculum sub Pallio, Quem tenebat suo Pugno,

A Certain wicked Man betook Himself to Delphos about to tempt Apollo, and having a Sparrow under his Cloak, Which He held in his Fist,

Pugno, & accedens ad Fist, and going to
 Tripodas, interrogabat Eum the Trevet, He asked Him
 dicens, Quod habeo in meâ saying, What I have in my
 Dextrâ, vivitne, an est Right Hand, liveth it, or is it
 mortuum? Prolaturus Pas- dead? About to pluck forth the Spar-
 serculum vivum, si Ille re- row alive, if He had an-
 spondisset, mortuum: rursus swered, dead: again
 prolaturus mortuum, si about to pluck it forth dead, if
 respondisset, vivum; etenim He had answered, alive; for
 occidisset Eum statim He would have killed It presently
 sub Pallio clam, priusquam under the Cloak privily, before that
 proferret. At Deus, He plucked it out. But the God,
 intelligens subdolam Calli- understanding the deceitful Craf-
 ditatem Hominis, dixit, tiness of the Man, said,
 O Consultor, facito Utrum O Consulter, do Thou Whether
 mavis facere; Thou art more willing to do;
 etenim est penes Te; & for it is in the Power of Thee; and
 proferto sive vivum, sive pluck out either alive, or
 mortuum, Quod habes in dead, What Thou hast in
 tuis Manibus. thy Hands.

MOR.

Hæc Fabula innuit, Ni-
 hil latere, neque fallere
 divinam Mentem.

MOR.

This Fable hints, that No-
 thing lies hid from, nor deceives
 the divine Mind.

F A B L E CLXX.

De Piscatore & Smaride. Of the Fisherman and the Sprat.

QUIDAM Piscator, Retibus
 dimissis in Mare,
 extulit pusillam Smaridem,
 Quæ sic obsecrabat Piscato-
 rem; Noli capere Me tam
 pusillam in præsentia; sine
 Me abire & crescere
 ut postea potiaris
 Me sic adultâ cum majori
 Commodo. Cui Pesca-
 cor

A Certain Fisherman, his Nets
 being let down into the Sea,
 brought out a small Sprat,
 Which thus besought the Fisher-
 man; Be not willing to take Me so
 little at present; suffer
 Me to go away, and to grow,
 that afterwards Thou mayst obtain
 Me so grown up with greater
 Advantage. To whom the Fish-
 erman

tor inquit, Verò Ego essem
amens, si omitterem
Lucrum licet exiguum, Quod
habeo inter meas Manus,
Spe futuri Boni
quamvis magni.

erman said, But I should be
mad, if I should omit
a Gain altho' small, Which
I have between my Hands,
for the Hope of a future Good
altho' great.

MOR.

Hæc Fabula indicat Eum
esse stolidum, Qui propter
Spem majoris Commodi
non amplectitur Rem &
præsentem & certam, licet
parvam.

MOR.

This Fable shows Him
to be foolish, Who for
Hope of a greater Advantage
does not embrace a Thing both
present and certain, although
small.

F A B L E CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

Quidam Vir habebat
Equum & Asinum;
autem dum faciunt Iter,
Asinus inquit Equo, Si
vis, Me esse salvum,
leva Me Parte mei Oneris:
Equo non obsequente Illius
Verbis, Asinus cadens sub
Onere moritur. Tunc Do-
minus Jumentorum imponit
Equo omnes Sarcinas,
Quas Asinus portabat, &
simul Corium, Quod
exuerat à mortuo
Asino: Quo Onere
Equus depressus & gemens
inquit, Væ Mihi infelicissi-
mo Jumentorum! Quid
Mali evenit misero
Mibi! Nam recusans
Partem, nunc porto totum
Onus,

A Certain Man had
a Horse and an Ass;
but whilst they make a Journey,
the Ass says to the Horse, If
You are willing, that I be safe,
lighten Me of a Part of my Burden:
The Horse not obeying His
Words, the Ass falling under
the Burden dies. Then the Ma-
ster of the Beasts puts on
the Horse all the Packs,
Which the Ass carried, and
at the same Time the Hide, Which
He had stripped off from the dead
Ass: With which Burden
the Horse depressed and groaning
said, Woe to Me most un-
happy of Beasts! What
an Evil has happened to wretched
Me! For refusing
a Part, now I carry the whole
Burden,

Onus, & insuper Illius Burden, and moreover his Corium. Hide.

MOR.

Hæc Fabula innuit, majores debere esse Participes in minoribus Laboribus, ut Utriq; sint incolumes.

MOR.

This Fable hints, that the greater ought to be Partakers in the lesser Labours, that Both may be safe.

F A B L E CLXXII.

De TUBICINE.

Of the TRUMPETER.

Quidam Tubicen, interceptus ab Hostibus in Militiâ, proclamabat ad Eos, Qui circumfistebant, O Viri, Nolite occidere Me innocuum & insontem; etenim nunquam occidi Ullum; quippe habeo Nihil aliud, quam hanc Tubam. Ad Quem Illi responderunt vicissim cum Clamore; Verò Tu trucidaberis magis hoc ipso; quòd cum Tu Ipse nequeas dimicare, potes impellere Cæteros ad Certamen.

A Certain Trumpeter, taken by the Enemies in the War, cried out to Them, Who stood about, O Men, Be not willing to kill Me harmless and innocent; for never have I killed any One; for I have Nothing else, than this Trumpet. To Whom They answered in Turn with a Noise; But Thou shalt be slain rather on this same Account; because when Thou Thyself can't not fight, Thou art able to drive the Rest to the Engagement.

MOR.

Hæc Fabula innuit, quòd peccant præter cæteros, Qui persuadent malis & improbis Principibus ad agendum iniquè.

MOR.

This Fable hints, that They sin beyond Others, Who persuade bad and wicked Princes to act unjustly.

F A B L E

F A B L E CLXXIII.

*De Vaticinatore.**Of the Fortune-teller.*

Vaticinator sedens in
 Foro sermocinabatur ;
 Cui Quidam denunciavit,
 Ejus Fores esse effractas,
 & Omnia direpta,
 Quæ fuissent in Domo.
 Vaticinator, gemens &
 properans Cursu, recipiebat
 Se Domum : Quem
 Quidam intuens cur-
 rentem, inquit, O Tu, Qui
 promittis, Te divinaturum
 aliena Negotia, certè Ipse
 non divinasti tua.

A Fortune-teller sitting in
 the Market discoursed ;
 To whom One declares,
 that his Doors were broke open,
 and all Things taken away,
 Which had been in the House.
 The Fortune-teller, sighing and
 hastling in his Pace, betook
 Himself Home : Whom
 a certain Man perceiving run-
 ning, said, O Thou, Who
 promistest, that Thou wilt divine
 others' Affairs, surely Thyself
 hast not divined thine own.

MOR.

MOR.

Hæc Fabula spectat ad
 Eos, Qui non rectè ad-
 ministrantes suas Res,
 conantur providere &
 consulere Alienis, Quæ
 non pertinent ad Eos.

This Fable looks to
 Them, Who, not rightly ad-
 ministrating their own Affairs,
 endeavour to foresee and
 consult for other Men's, Which
 do not belong to Them.

F A B L E CLXXIV.

*De Puero & Matre.**Of the Boy and his Mother.*

Quidam Puer in Scholâ
 furatus Libellum,
 attulit suæ Matri ; à
 Quâ non castigatus, quo-
 tidie furabatur magis atque
 magis ; Autem Progressu
 Temporis capit furari
 majora. Tandem depre-
 hensus

A Certain Boy in School
 having stolen a little Book,
 brought it to his Mother ; by
 Whom not being chastised, dai-
 ly He stole more and
 more ; But in Progress
 of Time He began to steal
 greater Things. At last being ap-
 prehended

hensus à Magistratu, ducebatur ad Supplicium. Verò Matre sequente, ac vociferante, Ille rogavit, ut liceret Sibi loqui paulisper cum Eâ ad Aures. Illo permissio, & Matre properante, & admovente Aures ad Os Filii, evulsit Auriculam Matris suis Dentibus. Cùm Mater, & cæteri, Qui adstabant, increparent Eum, non modò ut Furem, sed etiam, ut impium in suam Parentem, inquit, Hæc fuit Causa mei Exitii; etenim si castigasset Me ob Libellum, Quem furatus sum prius, fecissem Nil ulterius; nunc ducor ad Supplicium.

MOR.

Hæc Fabula indicat, quòd Qui non coërcentur inter Initia peccandi, evadunt ad majora Flagitia.

prehended by the Magistrate, He was led to Punishment. But the Mother following, and crying, He asked, that it might be lawful for Him to speak a little with Her in her Ear. He being permitted, and the Mother hastening, and moving her Ear to the Mouth of the Son, He tore off the Ear of his Mother with his Teeth. When the Mother and the Others, Who stood about, blamed Him, not only as a Thief, but also, as impious to his Parent, He said, She was the Cause of my Destruction; for if She had chastised Me for the little Book, Which I stole first, I had done Nothing further; now I am led to Punishment.

MOR.

This Fable shows, that They Who are not restrained at the Beginnings of sinning, go on to greater Crimes.

F A B L E CLXXV.

De Hircis & Capellis.

Of the HeGoats and the SheGoats.

CUM Capelle obtinissent Barbam à Jove, Hirci cæperunt offendi, quia Mulieres haberent parem Honorem cum Eis. Jupiter inquit, Sinite Illas frui vanâ Gloriâ, & usurpare Ornatum vestræ Dig-

WHEN the SheGoats had obtained a Beard from Jupiter, the He-Goats began to be offended, because the Females had equal Honour with Them. Jupiter said, Suffer ye Them to enjoy the vain Glory, and to usurp the Ornament of your Dig-

*Dignitatis, dum non æquent
vestram Virtutem.*

*Dignity, whilst They do not equal
your Virtue.*

MOR.

*Hæc Fabula edocet Te,
ut feras Illos usurpare
tuum Ornatum, Qui sunt
inferiores Tibi in Virtute.*

MOR.

*This Fable teaches Thee,
that thou may'st bear Those to usurp
thy Ornament, Who are
inferiors to Thee in Virtue.*

F A B L E CLXXVI.

*De Filio cujusdam Senis
& Leone.*

*Of the Son of a certain old Man
and a Lion.*

Quidam Senior habebat
unicum Filium gene-
rosi Spiritûs, & Amatorem
venaticorum Canum. Viderat
Hunc per Quietem trucidari
à Leone. Igitur territus,
ne fortè aliquando Eventus
sequeretur hoc Somnium,
extruxit quandam politissi-
mam, & amænissimam
Domum; inducens Filium
illuc, assiduus Custos ad-
erat Illi. Depinxerat
Domo omne Genus Ani-
malium ad Delectationem
Filii, cum Quibus etiam
Leonem. Adolescens in-
spiciens Hæc, contrahebat
Molestiam Eò magis.
Autem quodam Tempore,
adstans propius Leoni,
inquit, O truculentissima
Fera, asservor in hæc
Domo propter inane
Somnium mei Patris: Quid
faciam Tibi? Et ita di-
cens,

A Certain elderly Man had
an only Son of a gene-
rous Spirit, and a Lover
of hunting Dogs. He had seen
Him in a Dream to be killed
by a Lion. Therefore afraid,
lest by Chance sometime an Event
should follow this Dream,
He built a certain very
fine, and most pleasant
House; bringing his Son
thither, a daily Guardian was pre-
sent to Him. He had painted
in the House every Kind of Ani-
mals for the Delight
of his Son, with Which also
a Lion. The Youth look-
ing on these Things, contracted
Trouble by so much the more.
But on a certain Time,
standing nearer to the Lion,
He said, O most cruel
wild Beast, I am kept up in this
House for a vain
Dream of my Father: What
shall I do to Thee? And so say-
ing,

cens, *incussit* Manum
Parieti, volens *eruere*
 Oculum Leonis, & *offende-*
bat in Clavo, Qui latebat
 illic, *quâ* Percussione
 Manus emarcuit, & Sanies
succreuit, & Febris subse-
 cuta est, & brevi Tempore
 mortuus est. Ita Leo
 occidit Adolescentem, Arte
 Patris juvante Nihil.

ing, *He struck* his Hand
on the Wall, willing to pluck out
 the Eye of the Lion, and *He hit*
it on a Nail, Which lay hid
 there, *with which* Blow
 the Hand rankled, and the Matter
 grew under, and a Fever fol-
 lowed, and in a short Time
 He died. Thus the Lion
 killed the Youth, the Art
 of the Father availing Nothing.

MOR.

Hæc Fabula indicat,
 Neminem posse devitare
 Quæ sunt ventura.

MOR.

This Fable shows,
 that no Man is able to avoid
 those Things Which are to come.

F A B L E CLXXVII.

De Vulpe & Rubo.

Of the Fox and the Bramble.

VULPES, *cùm* ascende-
 ret *quandam* Sepem,
 ut *vitaret* Periculum
 Quod videbat *imminere* Sibi,
comprehendit Rubum
 Manibus, atque *perfodit*
 Volam *Senti-*
 bus; & *cùm* foret
saucia graviter, *inquit,* ge-
 mens, Rubo, *Cùm* confuge-
 rim ad Te, ut juve-
 ris Me, Tu nocuisti
 Mihi. Cui Rubus ait,
 Vulpes, *errâsti,* Quæ
putâsti capere Me pa-
 ri Dolo quo *consuevi-*
sti capere cetera.

THE Fox, *when* She got up
 upon a certain Hedge,
 that *She might avoid* a Danger
 Which She saw to hang over Her,
caught hold of a Bramble
 with her Hands, and *pricked*
 the Hollow of her Hand *with the*
 Thorns; and *when* She was
wounded grievously, she said, groan-
 ing, *to the Bramble,* When I have
 fled to Thee, that *Thou mightest*
 have helped Me, *Thou hast hurt*
 Me. To whom the Bramble says,
 O Fox, *Thou hast erred,* Who
hast thought to take Me with the
 like Deceit with which *Thou hast*
 used to take other Things.

MOR.

S

MOR.

Fabula significat, quòd
est stultum implorare
Auxilium ab Illis, Quibus
est datum à Naturâ potiùs
obesse, quàm prodesse.

MOR.

The Fable signifies, that
it is a foolish Thing to implore
Help from Them, to Whom
it is given by Nature rather
to hurt, than to profit.

F A B L E CLXXVIII.

De Vulpe & Crocodilo.

Of the Fox and the Crocodile.

Vulpes & Crocodilus
contendebant de
Nobilitate. Cùm Crocоди-
lus adduceret Multa pro
Se, & jaçtaret Se
supra Modum de
Splendore suorum Proge-
nitorum; Vulpes subridens,
ait Ei, Heus, Amice,
etsi quidem Tu non dix-
eris Hoc, apparet
clarè ex tuo Corio, quòd jam
multis Annis fuisti de-
nudatus Splendore tuorum
Progenitorum.

THE Fox and the Crocodile
contended concerning
their Nobility. When the Croco-
dile brought many Things for
Himself, and boasted Himself
beyond Measure concerning
the Splendour of his Ance-
stors; the Fox smiling,
said to Him, So Ho, Friend,
although indeed Thou hadst not
have said This, it appears
clearly by thy Skin, that now
many Years Thou hast been de-
prived of the Splendour of thy
Ancestors.

MOR.

Fabula significat, quòd
Res ipsa potissimùm refellit
mendaces Homines.

MOR.

The Fable signifies, that
the Thing itself chiefly refutes
lying Men.

F A B L E CLXXIX.

De Vulpe & Venatoribus.

Of the Fox and the Hunters.

Vulpes, effugiens Venatores, ac jam defessa currendo per Viam, Casu reperit Lignatorem, Quem rogat, ut abscondat Se in quoquo Loco. Ille ostendit Tectorium; Vulpes ingrediens Id, abscondit Se in quodam Angulo. Venatores adveniunt, rogant Lignatorem, si videret Vulpem. Lignator negat Verbis quidem, Se vidisse; verò ostendit Locum Manu, ubi Vulpes latebat; verò Venatores, Re non perceptâ, statim abeunt. Vulpes, ut prospicit Illos abiisse, egrediens Tectorio, recedit tacitè. Lignator criminatur Vulpem, quòd, cùm fecerit Eum salvum, ageret Nihil Gratiarum Sibi. Tunc Vulpes, convertens Se, ait tacitè Illi, Heus, Amice, si habuisses Opera Manuum, & Mores similes tuis Verbis, persolverem meritas Gratias Tibi.

THE Fox, flying from the Hunters, and now tired with running along the Way, by Chance found a Wood-Cutter, Whom He asks, that He may hide Himself in any Place. He showed the Cottage; The Fox entering It, hides Himself in a certain Corner. The Hunters come up, ask the Wood-Cutter, if He saw the Fox. The Wood-Cutter denies in Words indeed, that He had seen Him; but He showed the Place with his Hand, where the Fox lay hid; but the Hunters, the Thing not being perceived, immediately go away. The Fox, as soon as He perceives Them to be gone away, coming out of the Cottage, retires silently. The Wood-Cutter accuses the Fox, that, when He had made Him safe, He gave no Thanks to Him. Then the Fox, turning Himself, says softly to Him, Hark ye, Friend, if thou wouldst have had the Works of thy Hands, and thy Morals like to thy Words, I would pay the deserved Thanks to thee.

MOR.

Fabula significat, quòd nequam Homo, etsi pollicetur bona, tamen præstat mala & improba.

MOR.

The Fable signifies, that a wicked Man, altho' He promises good Things, yet He performeth bad and wicked Things.

F A B L E

F A B L E CLXXX.

*De Cane vocato ad
Cœnam.*

*Of the Dog invited to
Supper.*

Quidam Vir, cum parasset opiparam Cœnam, vocavit quendam Amicum Domum; Ejus Canis quoque invitavit Canem Alterius ad Cœnam. Canis ingressus, cum videret tantas Dapes apparatus, lætus, ait Secum, Sanè explebo Me ita hodie, quòd non indigebo comedere cras. Verò Coquus conspiciens, tacitus cepit per Caudam, atque rotans terque quaterque, projecit Illum per Fenestram. Ille attonitus assurgens Humo, dum fugit clamans, cæteri Canes accurrunt Ei, atque rogant, quàm opiparè cœnaverit: At Ille languens ait, Ita explevi Me Potu & Dapibus, quòd cum exiverim, non vidi Viam.

A Certain Man, when He had prepared a dainty Supper, invited a certain Friend Home; His Dog also invited the Dog of the other Man to Supper. The Dog having entered, when He saw so great Dainties prepared, joyful, says with Himself, Truly I shall fill Myself so To-Day, that I shall not want to eat To-morrow. But the Cook seeing Him, silent took Him by the Tail, and whirling Him both three and four Times, threw Him thro' the Window. He amazed rising up from the Ground, whilst He flies crying, the other Dogs run up to Him, and ask, how daintily He had supped: But He languishing says, So have I filled Myself with Drink and Dainties, that, when I came out, I saw not the Way.

MOR.

Fabula significat, multa cadere inter Calicem & Labra.

MOR.

The Fable signifies, that many Things fall between the Cup and the Lips.

F A B L E CLXXXI.

De Aquilâ & Homine.

Of the Eagle and the Man.

CUM quidam Homo
cepisset Aquilam,
Pennis Alarum
avulsis Ei, dimisit
Eam morari inter Gallinas.
Deinde Quidam, merca-
tus, munit Alas
Pennis : tum Aquila
volans capit Leporem, &
fert Illum suo Benefactori.
Quam Rem Vulpes conspi-
ciens, ait Homini, No-
li habere hanc Aquilam
Hospitio, ne venetur
Te, æquè ac Leporem.
Tum Homo item evulsit
Pennas Aquilæ.

WHEN a certain Man
had taken an Eagle,
the Feathers of the Wings
being plucked from Her, He dismissed
Her to dwell among the Hens.
Afterwards a certain Man, having
purchased Her, fortifies her Wings
with Feathers : then the Eagle
flying takes a Hare, and
bears Him to her Benefactor.
Which Thing a Fox perceiv-
ing, He says to the Man, Be un-
willing to have this Eagle
in Entertainment, lest She hunt
Thee, as well as the Hare.
Then the Man also plucked off
the Feathers from the Eagle.

MOR.

Hæc Fabula significat, quòd
Benefactores quidem sunt
remunerandi, verò improbi
omnino vitandi.

MOR.

This Fable signifies, that
Benefactors indeed are
to be requited, but the Wicked
altogether to be avoided.

F A B L E CLXXXII.

De Agricola.

Of the Husbandman.

Quidam Homo, existens
Agricola, cum cog-
nosceret adesse Finem
Vitæ Sibi, & cuperet Filios
fieri peritos in Cultu
Agrorum, vocavit Eos, atq;
inquit, Filii, Ego decedo è
Vitâ ;

A Certain Man, being
a Husbandman, when He
knew that there was an End
of Life to Him, and desired his Sons
to become skilful in the Tilling
of Lands, called Them, and
said, O Sons, I depart out of
Life ;

Vitâ ; omnia mea Bona sunt
 consita in Vineâ. Illi, post
 Obitum Patris, putantes
 reperire hunc Thesaurum in
 Vineâ, Ligonibus, Marris,
 ac Bidentibus sumptis, fun-
 ditus effodiunt Vineam, &
 non inveniunt Thesaurum ;
 verò, cùm Vineâ fuit probè
 effossa, produxit longè plures
 Fructus solito, atq; fecit
 Illos divites.

Life ; all my Goods are
 placed in the Vineyard. They, after
 the Death of the Father, thinking
 to find this Treasure in
 the Vineyard, Spades, Mattocks,
 and Prongs being taken, entire-
 ly dig up the Vineyard, and
 do not find the Treasure ;
 but, when the Vine was well
 dug up, it produced by far more
 Fruits than usual, and made
 Them rich.

MOR.

Hæc Fabula significat,
 quòd assiduus Labor parit
 Thesaurum.

MOR.

This Fable signifies,
 that daily Labour bringeth forth
 Treasure.

F A B L E CLXXXIII.

De quodam Piscatore.

Of a certain Fisherman.

Quidam Piscator inex-
 pertus piscandi, Reti
 ac Tibiis assumptis, accedit
 juxta Littus Maris, atq;
 superexistens quodam Saxo
 cœpit imprimis tubicinare,
 putans, Se capturum esse
 Pisces faciliè Cantu ; verùm
 cùm consequeretur nullum
 Effectum Cantu, Tibiis
 depositis, dimisit
 Rete in Mare, ac cepit
 per plures Pisces ; sed cùm
 extraheret Pisces è Reti,
 atque perspiceret Eos sal-
 tantes, ait non insalsè, O
 improba Animalia, cùm tu-
 bicinarem, noluisistis saltare ;
 nunc

A Certain Fisherman unskil-
 ful of Fishing, his Net
 and Pipes being taken, goes
 near the Shore of the Sea, and
 standing up on a certain Rock
 He began at first to pipe,
 thinking, that He should take
 Fishes easily with a Tune ; but
 when He obtained no
 Effect with a Tune, the Pipes
 being laid down, He let down
 the Net into the Sea, and took
 very many Fishes ; but when
 He drew the Fishes out of the Net,
 and perceived Them dan-
 cing, He says, not unwittily, O
 wicked Animals, when I pip-
 ed, Ye were unwilling to dance ;
 now

nunc quia cesso tubicinare, now because I cease to pipe,
saltatis continuo. Ye dance continually.

MOR.

Hæc Fabula docet, quod
Omnia fiunt probe, Quæ
fiunt suo Tempore.

MOR.

This Fable shows, that
All Things are done well, Which
are done in their own Season.

F A B L E CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti
piscatum, & defessi
piscando diu, præterea
oppressi Fame & Mærore,
quod cepissent Nihil,
cùm decernant abire,
ecce, quidam Piscis fugiens
Aliam insequentem Se saltat
in Naviculam. Piscatores
admodum læti comprehendunt
illum, ac vendunt in
Urbe grandi Pretio.

Fishermen having gone
to fish, and tired
with fishing a long while, besides
oppressed with Hunger and Grief,
because They had taken Nothing,
when They resolve to go away,
behold, a certain Fish flying
another pursuing Him leaps
into the Boat. The Fishermen
very joyful take
Him, and sell Him in
the City at a great Price.

MOR.

Hæc Fabula indicat,
quod Fortuna exhibet Id
frequentius, Quod Ars non
potest efficere.

MOR.

This Fable shows,
that Fortune offers That
very frequently, Which Art is not
able to effect.

F A B L E CLXXXV.

*De Inope & infirmo.**Of the poor and infirm Man.*

Quidam Pauper, cum agrotaret, vovit Diis, quod, si liberaretur ab eo Morbo, immolaret centum Boves. Quod Diis volentes experiri, facile reddunt Sanitatem Illi. Igitur liber à Morbo, cum non haberet Boves, quia erat pauper, collegit Offa centum Boùm, & deponens super Altare, inquit, Ecce, nunc persolvo Votum, Quod vovi Vobis. Diis audientes Hoc assistunt Ei in Somniis, atq; inquirunt, pergito ad Littus Maris; etenim ibi reperies centum Talenta Auri semoto Loco. Ille expergefactus, memor Somnii, dum pergit ad Littus, incidit in Latrones, Qui spoliant & verberant Eum.

A Certain poor Man, when He was sick vowed to the Gods, that, if He should be freed from that Disease, He would sacrifice a hundred Oxen. Which the Gods willing to try, easily restore Health to Him. Therefore free from the Disease, when he had not the Oxen, because he was poor, He gathered the Bones of a hundred Oxen, and putting them down upon the Altar, He said, Behold, now I pay the Vow, Which I vowed to You. The Gods hearing This stand before him in Dreams, and say, Go to the Shore of the Sea; for there Thou shalt find a hundred Talents of Gold in a secret Place. He having arose, mindful of the Dream, whilst He goes on to the Shore, falls among Thieves, Who rob and beat Him.

MOR.

Hæc Fabula indicat, quod Mendaces accipiant Præmia Mendaciorum.

MOR.

This Fable shows, that Liars receive the Rewards of Lies.

F A B L E CLXXXVI.

De Piscatoribus.

Of the Fishermen.

QUIDAM *Piscatores* trahebant *Rete* *Mari*; *Quod* cum *sentirent* esse *grave*, lætabantur *magnopere*, putantes *fuisse* multos *Pisces*; sed, ut *traxissent* *Rete* in *Terram*, cum *perspiciunt* paucos *Pisces* quidem, verò *ingens* *Saxum* *in esse* *Reti*, fiunt *tristes*. *Quidam* ex *Illis*, *jam* *grandis* *Ætate*, inquit *prudenter* *Sociis*, *Estote* *quietis* *Animis*; quippe *Mæstitia* est *Soror* *Lætitiæ*; etenim oportet *Nos* *prospicere* *futuros* *Casus*, & ut *Quis* *ferat* *illos* *leviùs*, *persuadere* *Sibi* esse *eventuros*.

MOR.

Hæc *Fabula* *significat*, quòd *Qui* *reminiscitur* *humanae* *Sortis*, *afficitur* *minimè* *in* *adversis*.

CERTAIN *Fishermen* *drew their Net* out of the *Sea*; *Which* when they perceived to be *heavy*, They rejoiced *greatly*, thinking that there were many *Fishes*; but, as soon as They had dragged the *Net* unto the *Land*, when They perceive few *Fishes* indeed, but a vast *Stone* to be in the *Net*, They become *sad*. A certain *One* of *Them*, now *great* by *Age*, says *prudently* to his *Companions*, *Be Ye* of *quiet* *Minds*; for *Sorrow* is the *Sister* of *Gladness*; for it behoveth *Us* to foresee *future* *Mischances*, and that *any Man* may bear *Them* *more lightly*, to persuade *Himself* that They will come to pass.

MOR.

This *Fable* *signifies*, that *He* *who* *remembereth* *human* *Lot*, *is* *affected* *the least* *in* *adverse* *Things*.

F A B L E CLXXXVII.

*De Catâ mutata in
Fæminam.*

*Of the She-Cat being changed into
a Woman.*

QUædam *Cata*, capta *Amore* cujusdam *speciosi Adolescentis*, oravit *Venerem*, ut mutaret *Eam* in *Fæminam*. *Venus* miserta *Illius* mutavit *Eam* in *Formam Fæminæ*; *Quam*, cum esset valde formosa, *Amator* adduxit *Domum*. Sed cum sederent simul in *Cubiculo*, *Venus* volens experiri, si, *Facie mutata*, mutasset & *Mores*, constituit *Murem* in *Medium*; *Quam* cum *Illa* prospexit, oblita *Formæ* & *Amoris*, persecuta est *Murem*, ut caperet; super quâ *Re* *Venus* indignata, denuo mutavit *Eam* in priorem *Formam Catæ*.

A Certain *Cat*, taken with the *Love* of a certain beautiful *Young Man*, besought *Venus*, that She would change Her into a *Woman*. *Venus* having pitied Her changed Her into the Shape of a *Woman*; Whom, when She was very beautiful, the *Lover* led Home. But when They sat together in the *Chamber*, *Venus* willing to try, if, the *Face* being changed, She had changed also her *Morals*, placed a *Mouse* in the *Middle*; Which when She saw, having forgot her *Shape* and *Love*, She pursued the *Mouse*, that She might take Her; upon which *Thing* *Venus* being angry, again changed Her into the former *Shape* of a *Cat*.

MOR.

Fabula significat, quod *Homo*, licet mutet *Personam*, tamen retinet *eosdem Mores*.

MOR.

The *Fable* signifies, that a *Man*, altho' He may change his *Person*, yet retains the same *Manners*.

F A B L E CLXXXVIII.

De duobus Inimicis.

Of the two Enemies.

DUO Quidam habentes Inimicitias inter Se navigabant unâ in Navi. Et cum Alter non pateretur Alterum stare in eodem Loco, Unus sedit in Puppi, Alter in Prorâ. Autem, Tempestate ortâ, cum Navis esset in Periculo, Qui sedebat in Proâ rogat Governatorem Navis, Quæ Pars Navis foret submersa prius; & cum Governator dixisset Puppim, Ille ait, Mors nunc non est adeò molesta Mihi, si perspicio meum Inimicum mori prius.

TWO certain Men having Enmities between Themselves sailed together in a Ship. And when the One would not suffer the Other to stand in the same Place, One sat at the Head, the Other at the Stern. But a Tempest having arose, when the Ship was in Danger, He that sat at the Prow asks the Governor of the Ship, What Part of the Ship would be sunk first; and when the Pilot had said the Stern, He said, Death now is not so troublesome to Me, if I perceive my Enemy to die first.

MOR.

MOR.

Hæc Fabula redarguit Inimicitias Hominum; cum Inimicus sæpius eligit perdere Seipsum, ut perdat Inimicum.

This Fable reproves the Enmities of Men; when one Enemy very often chooses to destroy Himself, that He may destroy his Enemy.

F A B L E CLXXXIX.

De Cane & Fabro.

Of the Dog and the Smith.

Quidam Faber habebat Canem, Qui, dum Ipse cudebat Ferrum, dormiebat continuò; verò cum manducabat, Canis statim assurgebat, & sine

A Certain Smith had a Dog, Which, whilst He struck the Iron, slept continually; but when He eat, the Dog immediately rose up, and without

MOR.

De.

Morâ corrodebat *Quæ* *Delay* gnawed *those things* which
 erant *dejecta* sub *Mensâ*, were *thrown down* under the *Table*,
 ceu *Ossa*, & *Alia* as *Bones*, and *other Things*
 hujusmodi. *Quam* *Rem* of this *Kind*. *Which Thing*
Faber animadvertens, ait *the Smith* minding, *He says*
 ad *Canem*, Heus, *Miser*, to the *Dog*, So *Ho, Wretch*,
 nescio *Quid* faciam; I know not *What I shall do*;
Qui, dum *cudo* *Ferrum*, *Who*, whilst *I strike* the *Iron*,
dormis continuo, & *sleepest* continually, and
 teneris *Segnitie*; rursus art possessed *with Sloth*; again
 cum *moveo* *Dentes*, statim when I *move my Teeth*, presently
surgis, & *applaudis* *Mibi* *Thou risest*, and *flatterest Me*
Caudâ. with thy *Tail*.

MOR.

Fabula significat, quod *The Fable signifies, that*
Socordes & *Somnolenti*, *the Slothful and Drowsy*, *Who*
vivunt ex *Laboribus* aliorum, *live out of the Labours of Others*,
sunt coercendi *gravi*
Censurâ. are to be restrained *with a heavy*
Censure.

MOR.

The Fable signifies, that
the Slothful and Drowsy, Who
live out of the Labours of Others,
are to be restrained with a heavy
Censure.

F A B L E C X C .

De quâdam Mulâ.

Of a certain Mule.

QUædam *Mula*, effecta
pinguis nimio *Hordeo*,
 lasciviebat *nimiâ* *Pingue-*
dine, *inquiens* *Secum*,
Equus fuit *meus* *Pater*, *Qui*
 erat *celerrimus* *Cursu*, &
 Ego *sum* *similis* *Ei* per
Omnia. *Parum* post *con-*
tigit, quod oportuit *Mulam*
currere quantum *potuit*;
 sed *cum* *cessavit* *Cursu*,
 inquit, Heu! *Miseram* *Me*,
Quæ *putabam* *Me* *esse* *So-*
bolem *Equi*! *At* *nunc*
 me-

A Certain *Mule*, being made
 fat with too much *Barley*,
 wantoned with too much *Fat-*
 ness, saying with *Herself*,
 A *Horse* was my *Father*, *Who*
 was *swiftest* in the *Race*, and
 I am like *Him* in
 all *Things*. A little after It hap-
 pened, that It behoved the *Mule*
 to run as much as *She* could;
 but when *She* ceased from *Running*,
She said, Alas! *wretched* *Me*,
Who thought *Myself* to be the *Off-*
 spring of the *Horse*! *But* now
 I re-

*memini Patrem fuisse I remember, that my Father was
Asinum.*

MOR.

*Fabula significat, quòd
Stulti non agnoscunt Se-
ipsum in prosperis; sed in
adversis persæpe recognos-
cunt suos Errores.*

MOR.

*The Fable signifies, that
Fools do not know Them-
selves in prosperous Things; but in
adverse Things very often They
again know their Errors.*

F A B L E CXCI.

*De Medico &
Mortuo.*

*Of the Physician and
the dead Man.*

Quidam Medicus, Qui
curaverat Ægrotum,
Qui paulò post moriebatur,
aiebat Illis, Qui efferebant
Funus, Si iste Vir abstinu-
isset Vino, & fuisset usus
Clysteribus, non fuisset
mortuus. Quidam ex His,
Qui aderant, ait Medi-
co haud infacetè, Heus,
Medice, ista Consilia
fuerunt dicenda, cum qui-
bant prodesse, non nunc, cum
valent Nil.

A Certain Physician, Who
had looked after a sick Man,
Who a little after died,
said to Them, Who bore the
Funeral, If that Man had abstain-
ed from Wine, and had used
Clysters, He would not have been
dead. A certain One of These,
Who were present, says to the Phy-
sician not unwittily, So Ho,
Physician, those Counsels
were to be told, when They were
able to profit, not now, when
They avail Nothing.

MOR.

MOR.

*Fabula significat, quòd
ubi Consilium non prodest,
dare Id eo Tempore est sanè
deludere Amicum.*

*The Fable signifies, that
when Counsel does not profit,
to give It at that Time is truly
to play upon a Friend.*

F A B L E CXCII.

De Cane & Lupo.

Of the Dog and the Wolf.

CUM Canis dormiret ante Aulam, Lupus superveniens statim cepit Eum, & cum vellet occidere Eum, Canis orabat, ne occideret Eum, inquit, Heus, mi Lupe, nunc noli occidere Me; nam, ut vides, sum tenuis, gracilis, & macilentus; sed meus Herus est facturus Nuptias, ubi, si expedabis parum, Ego manducans opiparè, atq; factus pinguior, ero utilior Tibi. Lupus habens Fidem his Verbis dimisit Canem. Post paucos Dies Lupus accedens, cum reperit Canem dormientem Domi, stans ante Aulam, rogat Canem, ut prestaret Promissa Sibi. Canis inquit, Heus, Lupe, si cepisses Me ante Aulam, non expedaveris Nuptias frustra.

MOR.

Hæc Fabula indicat, quod Sapiens, cum semel vitaverit Periculum, continuò cavet in futuro.

WHEN the Dog slept before the Hall, the Wolf coming upon Him, presently took Him; and when He was willing to slay Him, the Dog besought Him, that he would not kill Him, saying, So Ho, my Wolf, now be unwilling to kill Me; for, as you see, I am thin, lean, and slender; but my Master is about to make a Wedding, when, if you will wait a little, I eating daintily, and being become fatter, shall be more advantageous to Thee. The Wolf having Faith in these Words dismissed the Dog. After a few Days the Wolf coming, when He found the Dog sleeping at Home, standing before the Hall, asks the Dog, that He would perform his Promises to Him. The Dog says, Hark ye, Wolf, if Thou hadst taken Me before the Hall, Thou wouldst not have expeded the Wedding in vain.

MOR.

This Fable shows, that a wise Man, when once He hath avoided a Danger, continually takes Care for the future.

F A B L E CXCIII.

De Cane & Gallo.

Of the Dog and the Cock.

Canis & Gallus Socii faciebant Iter; autem Vesperis superveniente, Gallus dormiebat inter Ramos Arboris; at Canis ad Radicem. Cùm Gallus, ut affolet, cantabat Noctu, Vulpes audivit Eum, accurrit, & stans inferius rogabat, ut descenderet ad Se, quòd cuperet complecti Animal adeò commendabile Cantu; autem, cùm Is dixisset, ut prius excitaret Janitorem dormientem ad Radicem, ut descenderet, cùm Ille aperuisset; Illo quærente, ut vocaret Ipsum, Canis profiliens dilaceravit Vulpem.

A Dog and a Cock Companions made a Journey; but Evening coming on, the Cock slept among the Branches of a Tree; but the Dog at the Root. When the Cock, as He is wont, crowed in the Night, a Fox heard Him, runs to him, and standing below asked, that He would come down to Him, because He desired to embrace an Animal so commendable for Song; but, when He had said, that first He should wake the Porter sleeping at the Root, that He might come down, when He had opened; He asked, that He would call Him, the Dog leaping out tore the Fox.

MOR.

Fabula significat, prudentes Homines mittere Inimicos potentiores quàm Se, ad fortiores Astu.

MOR.

The Fable signifies, that prudent Men send Enemies more powerful than Themselves, to the more brave by Craft.

F A B L E CXCIV.

*De Ranis.**Of the Frogs.*

DUÆ Rane pascebantur
in Palude; autem
Æstate Palude ficca-
tâ, querebant aliam; ceterum
invenerunt profundum
Puteum; Quo viso, Altera
dixit Alteri, Heus Tu,
descendamus in hunc
Puteum; Illa respondens ait,
Si Aqua aruerit hic,
quomodo ascendemus?

TWO Frogs were fed
in a Marsh; but
in Summer the Marsh being dried
up, They sought another; but
They found a deep
Well; Which being seen, One
said to the Other, So ho You,
let us descend into this
Well; the Other answering says,
If the Water should dry up here,
how shall we get up?

MOR.

MOR.

Fabula declarat, quòd
nullæ Res sunt agendæ in-
consideratè.

The Fable declares, that
no Things are to be done in-
considerately.

F A B L E CXCIV.

*De Leone & Urso.**Of the Lion and the Bear.*

LEO & Ursus, quum
cepissent magnum
Hinnulum, pugnabant de Eo,
& vulnerati graviter à
seipsis jacebant defatigati.
Vulpes, videns Eos prostratos,
& Hinnulum jacentem in
Medio, rapuit Hunc, & fu-
giebat. Illi videbant, sed
quia non potuerant surgere,
dicebant, Heu! miseros
Nos, quia laboravimus
Vulpi.

THE Lion and the Bear, when
They had taken a great
Fawn, fought about Him,
and wounded grievously by
one another they lay down tired.
A Fox, seeing Them laid down,
and the Fawn lying in
the Middle, snatched Him, and ran
away. They saw Him, but
because They could not rise,
They said, Alas! wretched
Us, because We have laboured
for the Fox.

MOR.

| | |
|--|---|
| MOR. | MOR. |
| Fabula significat, quòd dum Alii laborant, Alii potiuntur Prædâ. | The Fable signifies, that Some labour, Others enjoy the Prey. |

F A B L E CXCVI.

De CASSITA.

Of the LARK.

CASSITâ, capta Laqueo, dicebat plorans, Hei! Mihi misera & infelici, non furripui Aurum neque Argentum cujusquam; autem Granum Tritici fuit Causa meæ Mortis.

THE Lark, taken in a Snare, said lamenting, Alas! to Me miserable and unhappy, I have not taken away the Gold nor the Silver of any One; but a Grain of Wheat has been the Cause of my Death.

MOR.

Fabula tendit in Eos, Qui subeunt magnum Periculum ob inutile Lucrum.

MOR.

The Fable tends to Them, Who undergo great Danger for unprofitable Gain.

F A B L E CXCVII.

De Leone confecto Senio.

Of the Lion worn out with Age.

CUM Leo fenuisset, nec posset querere Vicium, machinabatur Viam, quâ Alimenta haud deessent Sibi. Igitur ingressus Speluncam, jacens, simulabat Se vehementer ægrotare. Animalia, putantia Se verè ægrotare, accedebant ad Eum Gratiâ visitandi; Quæ Leo capiens manducabat singulatim. Cùm jam

WHEN the Lion was grown old, nor could get his Living, He contrived a Way, how Provisions should not be wanting to Him. Therefore having entered the Den, lying down, He feigned Himself vehemently to be sick. The living Creatures, thinking Him verily to be sick, went to Him for the Sake of visiting Him; Whom the Lion taking eat up singly. When

U

jam occidisset multa Animalia, Vulpes, Arte Leonis cognitâ, accedens ad Aditum Speluncæ, stans exteriùs, rogat Leonem quomodo valeret. Leo respondens blandè Ei ait, Filia Vulpes, cur non ingrederis intrò ad Me? Vulpes ait non illepidè, Quoniam, mi Here, cerno equidem perplurâ Vestigia Animalium ingredientium, sed nulla Vestigia Eorum egredientium.

now He had killed many Animals, The Fox, the Art of the Lion being known, coming to the Entrance of the Cave, standing without, asks the Lion how He did. The Lion answering fairly to Him said, Daughter Fox, why dost Thou not enter in to Me? The Fox said not unwittily, Because, my Master, I perceive indeed very many Footsteps of Animals entering in, but no Footsteps of Them coming out.

MOR.

Fabula significat, quòd prudens Homo, Qui providet imminèntia Pericula, facilè devitat Illa.

MOR.

The Fable signifies, that a prudent Man, Who foresees imminènt Dangers, easily avoids Them.

F A B L E CXC VIII.

De Leone & Tauro.

Of the Lion and the Bull.

LEO sequens ingentem Taurum per Insidias, cum accessit propè, vocavit Eum ad Cœnam, inquiens, Amice, occidi Ovem, cœnabis Mecum hodie, si placet Tibi. Postquam discubuissent, Taurus conspiciens plures Lebetes, & Obeliscos paratos, & adesse nullam Ovem Illi, voluit decedere; Quem Leo perspiciens jam abeuntem, rogavit, cur abiret. Taurus respondit, Equidem non

ALION following a great Bull by Treachery, when He came near, invited Him to Supper, saying, Friend, I have killed a Sheep, You shall sup with Me To-Day, if it pleases You. As soon as They had sat down, the Bull seeing many Cauldrons, and Spits ready, and that there was no Sheep for Him, was willing to depart; Whom the Lion perceiving now going away, asked Him, why He would go. The Bull answered, Truly I do

non abeo de Nihilo, I do not go away for Nothing,
 cum videam Instrumenta when I see Instruments
 parata non ad coquendum prepared not to dress
 Ovem, sed Taurum. a Sheep, but a Bull.

MOR.

MOR.

Fabula significat, quod The Fable signifies, that
 Artes improborum non the Arts of the Wicked do not
 latent prudentes. lie hid from the prudent.

F A B L E CXCIX.

De Ægroto & Me-
 dico.

Of the Sick Man and the Phy-
 sician.

ÆGER, rogatus à
 Medico de sua
 Salute, respondit, Se
 sudasse violenter; Medi-
 cus ait, Id fuisse bonum;
 rogatus ab eodem Medico
 secundo, quomodo invenie-
 bat Se, Ægrotus inquit,
 Se fuisse comprehensum ve-
 hementi Frigore: Medicus
 quoque ait, Id fore ad
 Salutem. Interrogatus
 tertio ab eodem, quomodo
 reperiebat Se, Ægrotus
 inquit, Se non potuisse
 digerere sine magna Diffi-
 cultate. Medicus ait rursus,
 Id fuisse optimum ad
 Salutem; deinde, cum
 Quidam Domesticorum
 interrogaret Ægrotum,
 quomodo valeret, ait Ille,
 ut Medicus ait, sunt
 Mihi multa & optima Signa
 ad

THE Sick Man being asked by
 the Physician about his
 Health, answered, That he
 had sweated violently; the Phy-
 sician says, that That was good;
 asked by the same Physician
 a second time, how He found
 Himself, the sick Man said,
 that He was seized with a vehe-
 ment Coldness; The Physician
 also says, that That was for
 his Health. Asked
 a third time by the same, how
 He found Himself, the sick Man
 said, that He was not able
 to digest without great Diffi-
 culty. The Physician says again,
 that That was the best for
 his Health; afterwards, when
 some One of his Domesticks
 asked the sick Man,
 how He did, says He,
 as the Physician says, there are
 to Me many and the best Signs
 for

ad Salutem, tamen dispe- *for Health, yet I pe-*
reo illis Signis. *rish by those Signs.*

MOR.
Fabula indicat, Assenta-
tores esse culpandos.

MOR.
The Fable shows, that Flatter-
ers are to be blamed.

F A B L E C C.

De quodam LIGNATORE.

Of a certain WOOD-CUTTER.

DUM quidam Ligna-
 tor scindebat Lignum
 juxta Flumen, dicatum Deo
 Mercurio, Securis Casu
 decidit in Flumen. Igitur
 affectus multo Mœrore,
 confidebat gemens juxta
 Ripam Fluminis. Mer-
 curius, motus Misericordiâ,
 apparuit Lignario, &
 rogavit Causam sui Fletûs ;
 Quam simul ac didicit,
 afferens auream Securim,
 rogavit, utrum esset
 Illa, Quam perdiderat. At
 Pauper negavit esse
 suam. Secundò Mercurius
 detulit alteram, argenteam ;
 Quam, cum Pauper
 negaret quoque esse suam,
 postremò Mercurius detulit
 ligneam ; cum Pau-
 per assentiret, Illam esse
 suam, Mercurius, cognoscens
 Illum esse Hominem verum
 & justum, dedit Omnes Sibi
 Dono. Igitur Ligna-
 rius, accedens ad Socios,
 declarat Quid acciderat
 Sibi.

WHILST a certain Wood-
 Cutter cleaved Wood
 near a River, dedicated to the God
 Mercury, his Ax by chance
 fell into the River. Therefore
 affected with much Grief,
 He sat down sighing near
 the Bank of the River. Mer-
 cury, moved with Pity,
 appeared to the Wood-Cutter, and
 asked the Cause of his Weeping ;
 Which as soon as He learnt,
 bringing to him a golden Ax,
 He asked, Whether It was
 That, Which he had lost. But
 the poor Man denied that it was
 his. A second Time Mercury
 brought another, a silver One ;
 Which, when the poor Man
 denied also to be his,
 at last Mercury reached
 the wooden One ; when the Poor
 Man agreed, that That was
 his, Mercury, knowing
 Him to be a Man true
 and just, gave Them All to Him
 for a Gift. Therefore the Wood-
 Cutter, coming to his Companions,
 declares What had happened
 to Him.

Sibi. Unus ē Sociis
volens experiri *Id,* cum
accessisset ad *Flumen,* deiecit
Securim in *Aquam,* deinde
confedit flens in *Ripâ;*
Causam Cujus *Fletûs* cum
Mercurius audivisset, *affe-*
rens auream Securim, rogavit,
Illane esset, *Quam*
perdiderat: *Quam,* cum
assereret esse *suam,* *Mer-*
curius, ejus *Impudentiâ cog-*
nitâ, nec *tradidit* *Ei*
auream, nec *suam.*

to Him. One of his Companions
willing to try *It,* when
He came to the *River,* threw
his *Ax* into the *Water,* then
He sat weeping on the *Bank;*
the *Cause* of Whose *Weeping* when
Mercury had heard, *bring-*
ing a golden *Ax,* He asked,
Whether *That* was *It,* *Which*
He had lost: *Which,* when
He asserted to be his own, *Mer-*
cury, his *Impudence* being
known, neither delivered to Him
the golden *One,* nor his own.

MOR.

Fabula significat, quod
quantò Deus est propiti-
tior Probis, existit infe-
stior Improbis.

MOR.

The Fable signifies, that
by how much God is more propi-
tious to the Honest, He is the more
infestuous to the Wicked.

F A B L E C C I.

De Medico, Qui curabat
Insanos.

Of the Physician, Who cured
the Mad.

PLures colloquebantur de
superfluâ Curâ Eorum,
Qui alunt Canes ad Aucu-
pium. Quidam ex Iis
inquit, *Stultus Mediolani*
risit Hos rectè. *Cum*
Fabula posceretur, *inquit,*
Fuit Medicus, Civis Medio-
lani, Qui suscipiebat
sanare insanos, delatos ad Se
intra certum Tempus:
autem Curatio erat hujus
Modi; habebat Domi
Aream, & in eâ Lacunam
fetidæ

MANY talked of
the superfluous Care of Them,
Who feed Dogs for Fowl-
ing. A certain Man of Them
says, The Fool of *Mediolanum*
laughed at *These* rightly. *When*
the Story was demanded, He said,
There was a Physician, a Citizen
of Mediolanum, Who undertook
to cure the Mad, brought to Him
within a certain Time:
but the Cure was of this
Manner; He had at Home
a Court, and in it a Pond
of stink-

fatidæ Aquæ, in Quâ ligavit Eos nudos ad Palum, Alios usq; ad Genua, Alios usque ad Ventrem, Nonnullos profundius, secundum Gradum Insaniæ; ac tamdiu macerabat Eos Aquâ, quoad viderentur sani Mente. Quidam est allatus inter Cæteros, Quem posuit in Aquam usque ad Femur, Qui cœpit resipiscere post quindecim Dies, & rogare suum Medicum, ut reduceretur ex Aquâ; Ille exemit Hominem à Cruciatu, tamen eâ Conditione, ne egrederetur Aream. Cùm paruisset aliquot Diebus, permisit, ut perambula- ret totam Domum; at ut non egrederetur exterio- rem Januam; (Sociis, Qui erant multi, relictis in Aquâ;) paruit Manda- tis Medici diligen- ter; verò stans super Li- men quodam Tempore; (nam non audebat egredi,) vidit Juvenem venientem in Equo cum duobus Canibus, & Accipitre; motus Novi- tate Rei; (etenim non tene- bat Memoriam Quæ viderat ante Insaniam; cùm Juvenis accessisset, Ille inquit, Heus, Tu, oro, re- sponde Mibi paucis: Quid est Hoc, Quo vehe- ris? Inquit, est Equus. Tum

of stinking Water, in Which He bound Them naked to a Stake, Some up to the Knees, Others up to the Belly, some more deeply, accord- ing to the Degree of Madness; and so long He starved Them in the Water, till They seemed sound in Mind. A certain Man was brought among the Rest, Whom He put into the Water up to the Thigh; Who be- gan to repent after fifteen Days, and to ask his Phy- sician, that He might be brought out of the Water; He took out the Man from the Torment, yet on that Condition, that He should not go out of the Court. When He had obeyed some Days, He permitted, that He might walk over the whole House; but that he should not go out of the out- ward Gate; (his Companions, Who were many, being left in the Water;) He obeyed the Com- mands of the Physician diligen- tly; but standing upon the Thresh- old on a certain Time; (for He did not dare to go out,) He saw a Young Man coming on a Horse with two Dogs, and a Hawk; moved with the No- velty of the Thing; (for He did not retain in Memory the Things Which He had seen before his Madness;) when the Young Man came near, He said, So ho, You, I pray, an- swer Me in a few Things: What is This, on Which Thou art car- ried? Says He, It is a Horse. Then

Tum deinceps, Quid vocatur Hoc, Quod gestas Manu, & in quâ Re uteris? Ille respondit, est Accipiter, & aptus Captui Perdicum. Tum Insanus petit, & Hi, Qui comitantur Te, Qui sunt, & Quid profunt Tibi? Ait, Sunt Canes, & apti Aucupio, ad investigandum Aves. Autem hæc Aves, Causâ capiendi Quas paras tot Res, cujus Pretii sunt, si conferas Capturam totius Anni in unum? Cùm respondisset parvum, nescio quid, & quod non excederet sex Aureos, Insanus rogat, Quenam sit Impensa Equi, Canum, & Accipitris? affirmavit Impensam Eorum esse quotannis quinquaginta Aureos. Tum admiratus Stultitiam Juvenis, inquit, oro, abi hinc ocyûs, antequam Medicus redeat Domum; nam si Hic compererit Te, conjiciet Te in suam Lacunam, veluti insanissimum Omnium, & collocabit Te in Aquâ usque ad Mentum.

MOR.

Hæc Fabula ostendit, multas Insanias esse quotidie inobservatas.

Then afterwards, What is called This, Which thou bearest on thine Hand, and in what Thing dost thou use it? He answered, it is a Hawk, and fit for the catching of Partridges. Then the Madman asks, and These, That accompany Thee, What are they, and What do they profit to Thee? He says, They are Dogs, and fit for Fowling, to trace the Birds. But these Birds, for the Sake of catching Which You prepare so many Things, of what Price are They, if You put together the Catching of a whole Year into one? When He had answered a little, I know not what, and that it could not exceed six Guineas, the Madman asks, What may be the Expence of the Horse, of the Dogs, and of the Hawk? He affirmed the Expence of Them to be yearly fifty Guineas. Then having admired the Folly of the Young Man, says he, I pray, go hence quickly, before that the Physician return Home; for if He should find Thee, He will throw Thee into his Pond, as the most mad of all Men, and He will place Thee in the Water up to the Chin.

MOR.

This Fable shows, many Madnesses to be daily unobserved.

F A B L E

65-39
Aug 64
Benj. Tighe

154 SELECT FABLES OF ÆSOP.

F A B L E C C I I .

De obstinatâ Muliere, Quæ vocavit Virum pediculofum. *Of the obstinate Woman, Who called her Husband lousy.*

QUædam Mulier, supra Modum contraria Viro, ita ut vellet esse superior, semel in gravi Altercatione cum Eo vocavit Eum pediculofum. Ille, ut retractaret illud Verbum, contundebat Uxorem, cædens Illam Pugnâ & Calcibus. Quò magis cædebatur, eò plùs vocavit Illum pediculofum. Vir tandem lassus verberando Illam, ut superaret Pertinaciam Uxoris, dimisit in Flumen per Funem, dicens, Se suffocaturum Eam, si non abstineret talibus Verbis. Illa persistabat nihilò minùs continuare illud Verbum, quamvis fixa usque ad Mentum in Aquâ. Tum Vir demersit Eam in Flumen, ita ut non posset loqui amplius, tentans si posset avertere Eam à Pertinaciâ Timore Mortis. At Illa, Facultate loquendi ademptâ, exprimebat Digitis, Quod nequibat Ore: Nam, Manibus erectis supra Caput, Unguibus utriusque Pollicis conjunctis, dedit quod Opprobrium potuit Viro, illo Gestu.

MOR.

Hæc Fabula indicat, quòd Quidam retinebunt suam Pertinaciam etiam Periculo Mortis.

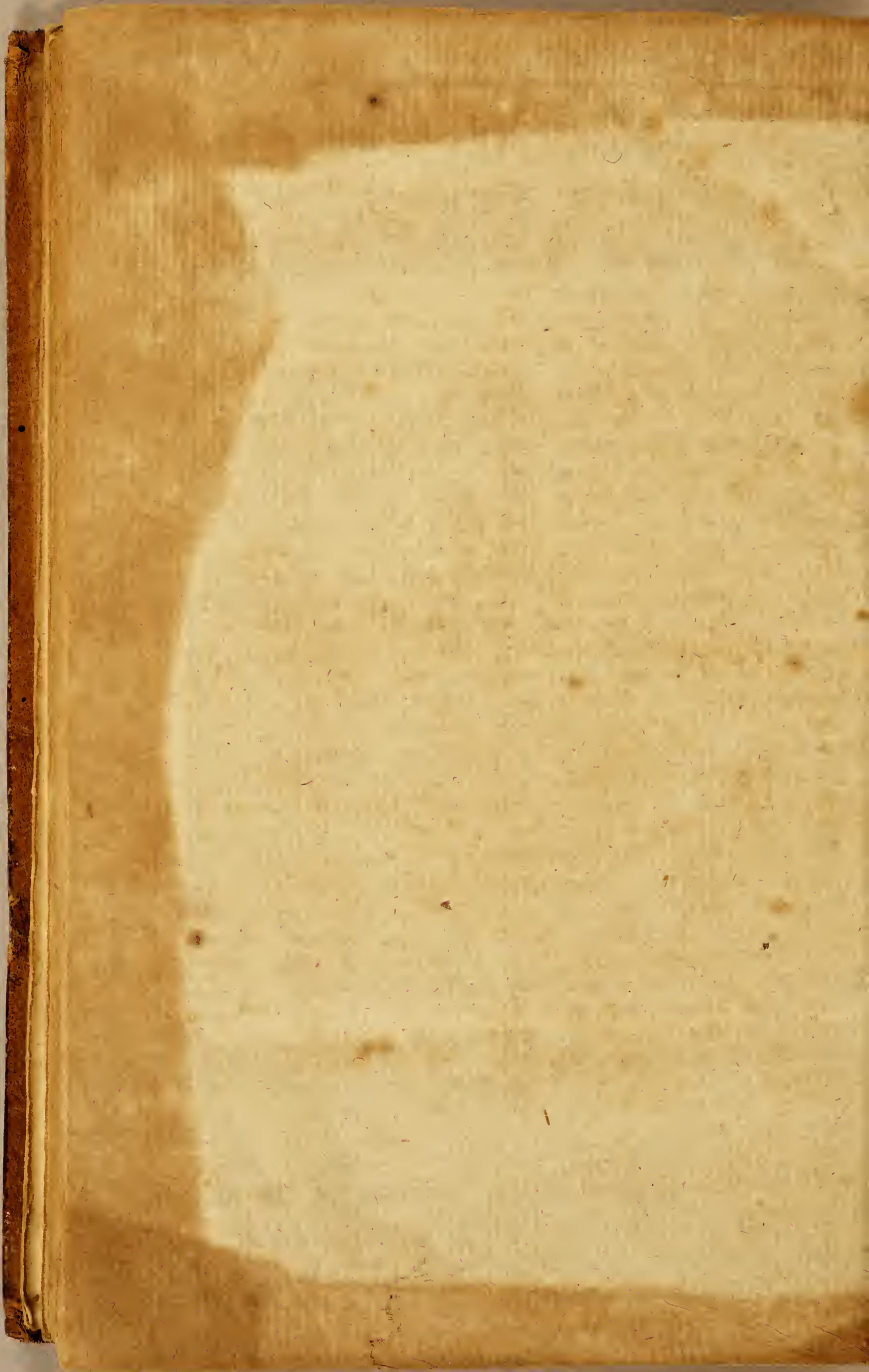
A Certain Woman, above measure contrary to her Husband, so that she would be uppermost, once in a heavy Quarrel with Him called Him lousy. He, that She might retract that Word, bruised his Wife, beating Her with his Fists and Heels. By how much the more she was beaten by so much the more she called Him lousy. The Man at length tired with beating Her, that He might overcome the Obstinacy of his Wife, let her down into a River by a Rope, saying, that He would suffocate Her, if She would not abstain from such Words. She persisted in nothing the less to continue that Word, altho' fixed up to the Chin in the Water. Then the Man plunged Her into the River, so that She could not speak more, trying if He could avert Her from her Obstinacy by the Fear of Death. But She, the Faculty of speaking being taken away, expressed with her Fingers, What She could not with her Mouth: For, her Hands being raised above her Head, the Nails of each Thumb being joined, She gave what Reproach She could to her Husband, by that Gesture.

MOR.

This Fable shows, that Some will retain their Obstinacy even at the Hazard of Death.

F I N I S .





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